
THE
MONTHLY EPITOME,
FOR OCTOBER, 1802.

CXXXIX. THE ILIAD AND ODYSSEY OF HOMER. *Translated into English Blank Verse, by the late W. COWPER, Esq. The 2d Edition, with copious Alterations and Notes. Prepared for the Press by the Translator, and now published with a Preface by his Kinsman, J. JOHNSON, LL. B. Chaplain to the Bishop of Peterborough, 4 vols. royal 8vo.*

EXTRACT FROM THE PREFACE.

"I HAVE no other pretensions to the honourable name of Editor on this occasion, than as a faithful transcriber of the manuscript, and a diligent corrector of the press, which are, doubtless, two of the very humblest employments in that most extensive province. I have wanted the ability to attempt any thing higher, and, fortunately for the reader, I have also wanted the presumption. What, however, I can do, I will. Instead of critical remark, I will furnish him with anecdote. He shall trace from beginning to end the progress of the following work, and in proportion as I have the happiness to engage his attention, I shall merit the name of a fortunate Editor.

"It was in the darkest season of a most calamitous depression of his spirits, that I was summoned to the house of my inestimable friend the Translator, in the month of January 1794. He had happily completed a revival of his Homer, and was thinking of the preface to his new edition, when all his satisfaction in the one, and whatever he had projected for the other, in a moment vanished from his mind. He had fallen into a de-

plorable illness; and though the foremost wish of my heart was to lessen the intenseness of his misery, I was utterly unable to afford him any aid.

"I had however a pleasing, though a melancholy opportunity of tracing his recent footsteps into the field of Troy, and in the palace of Ithaca. He had materially altered both the Iliad and Odyssey; and, so far as my ability allowed me to judge, they were each of them greatly improved. He had also, at the request of his bookseller, interspersed the two poems with copious notes, for the most part translations of the ancient Scholia, and gleaned, at the cost of many valuable hours, from the pages of Barnes, Clarke, and Villoison. It has been a constant subject of regret to the enthusiastic admirers of "The Task," that the exercise of such marvellous original powers should have been so long suspended by the drudgery of translation; and, in this view, their quarrel with the illustrious Greek will be doubtless extended to his commentators.

"During two long years from this most anxious period, the translation continued as it was, and though, in the hope of its being able to divert his melancholy, I had attempted more than once to introduce it to its author, I was every time painfully obliged to desist. But in the summer of ninety-six, when he had resided with me in Norfolk twelve miserable months, the introduction long wished-for took place. To my inexpressible astonishment and joy I surprised him, one morning, with the Iliad in

his hand; and with an excess of delight which I am still more unable to describe, I the next day discovered what he had been writing. What the voice of persuasion had failed in for a year, accident silently accomplished in a single day. The circumstance I allude to was this, I received a copy of the *Iliad* and *Odyssey* of Pope, then recently published by the Editor above mentioned (Mr. Wakefield), with illustrative and critical notes of his own. As it commended Mr. Cowper's translation in the preface, and occasionally pointed out its merits in the notes, I was careful to place it in his way, though it was more from a habit of experiment which I had contracted, than from well grounded hopes of success. But what a fortunate circumstance was the arrival of this work? and by what name worthy of its influence shall I call it? In the mouth of an indifferent person it might be chance, but in mine, whom it rendered so peculiarly happy, common gratitude requires that it should be Providence.

"As I watched him with an indescribable interest in his progress, I had the satisfaction to find, that after a few mornings given to promiscuous correction, and to frequent perusal of the above mentioned notes, he was evidently settling on the sixteenth book. This he went regularly through, and the fruits of an application so happily resumed were, one day with another, about sixty new lines. But with the end of the sixteenth book he had closed the corrections of the year. An excursion to the coast, which immediately followed, though it promised an accession of strength to the body, could not fail to interfere with the pursuits of the mind. It was therefore with much less surprise than regret that I saw him relinquish the "Tale of Troy divine."

"Such was the prelude to the last revisal, which in the month of January, ninety-seven, Mr. Cowper was persuaded to undertake, and to a faithful copy, as I trust, of which I have at this time the honour to conduct the reader. But it may not be amiss to observe, that with regard to the earlier books of the *Iliad*, it was less a revisal of the altered text, than of the text as it stands in the first edi-

tion. For though the interleaved copy was always at hand, and in the multitude of its altered places would hardly fail to offer some things worthy to be preserved, but which the ravages of illness, and the lapse of time, might have utterly effaced from his mind, I could not often persuade the Translator to consult it. I was therefore induced, in the course of transcribing, to compare the two revisals as I went along, and to plead for the continuance of the first correction, when it forcibly struck me as better than the last. This, however, but seldom occurred; and the practice at length was completely left off, by his consenting to receive into the number of books which were daily laid open before him, the interleaved copy to which I allude.

"At the end of the first six books of the *Iliad*, the arrival of spring brought the usual interruptions of exercise and air, which increased as the summer advanced to a degree so unfavourable to the progress of Homer, that in the requisite attention to their salutary claims, the revisal was at one time altogether at a stand. Only four books were added in the course of nine months; but opportunity returning as the winter set in, there were added in less than seven weeks four more: and thus ended the year ninety-seven.

"As the spring that succeeded was a happier spring, so it led to a happier summer. We had no longer air and exercise alone, but exercise and Homer hand in hand. He even followed us thrice to the sea; and whether our walks were

- * On the margin of the land,
- * O'er the green summit of the cliffs,
- whose base
- * Beats back the roaring surge,
- or on the shore
- * Of the untillable and barren deep,

they were always within hearing of his magic song. About the middle of this busy summer, the revisal of the *Iliad* was brought to a close, and on the very next day, the 24th of July, the correction of the *Odyssey* commenced—a morning rendered memorable by a kind and unexpected visit from the patientness of that work, the Dowager Lady Spencer!

"It is not my intention to detain the reader with a progressive account of

the *Odyssey* revised as circumstantial as that of the *Iliad* because it went on smoothly from beginning to end, and was finished in less than eight months.

"I cannot deliver these volumes to the public without feeling emotions of gratitude towards heaven, in recollecting how often this corrected work has appeared to me an instrument of divine mercy to mitigate the sufferings of my excellent relation. Its progress in our private hours was singularly medicinal to his mind; may its presentment to the public prove not less conducive to the honour of the departed author, who has every claim to my veneration. As a copious life of the poet is already in

the press, from the pen of his intimate friend Mr. Hayley, it is unnecessary for me to enter on such extensive commendation of his character, as my own intimacy with him might suggest; but I hope the reader will kindly allow me the privilege of indulging, in some degree, the feelings of my heart, by applying to him, in the close of this preface, an expressive verse (borrowed from Homer) which he inscribed himself, with some little variation, on a bust of his Grecian favourite.

Ως το πατρὶς υἱὸν, καὶ ἔμπεδον ἄνθρωπον.

Lov'd as his son, in him I early found
A father, such as I will ne'er forget.

SPECIMEN.

NEW EDITION.

Sing, Muse, the deadly wrath of Pelcus' son,
Achilles, source of many thousand woes
To the Achaian host, which num'rous souls
Of heroes sent to Ades premature,
And left their bodies to devouring dogs
And birds of heav'n (so Jove his will perform'd)

From that dread hour when discord first embroil'd

Achilles and Atreides, king of men.

Who of the gods impell'd them to contend?

Latoa's son and Jove's. For he, incens'd
Against the king, a foul contagion rais'd
In all the host, and multitudes destroy'd,
For the affront from Atreus' son received
By his priest Chryses. To the fleet of Greece
He came with precious ransom to redeem
His captive daughter, and Apollo's wreath
And golden sceptre bearing in his hand.

His supplication was at large to all
The host of Greece, but most of all to two,
The sons of Atreus, highest in command.

Ye gallant chiefs, and ye their gallant host,
(So may the gods who in Olympus dwell
Give Priam's treasures to you for a spoil,
And ye return in safety) take my gifts,
And loose my child, in honour of the son
Of Jove, Apollo, archer of the skies.

At once the voice of all was to respect
The priest, and to accept the bounteous price;

But so it pleas'd not Atreus' mighty son,
King Agamemnon, who with harsh rebuke
And with loud threat'nings stern, him thus dismiss'd.

Beware, old man! that at these hollow barks
I find thee not now ling'ring, or henceforth

OLD EDITION.

Achilles sing, O goddess! Pelcus' son;
His wrath pernicious, who ten thousand woes
Caused to Achaia's host, sent many a soul
Illustrious into Ades premature,
And heroes gave (so stood the will of Jove)
To dogs, and to all rav'ning fowls, a prey,
When fierce dispute had separated once
The noble chief Achilles from the son
Of Atreus, Agamemnon, king of men.

Who them to strife impell'd? What power divine?

For that the son of Atreus had his priest
Dishonour'd, Chryses. To the fleet he came
Bearing rich ransom glorious to redeem
His daughter, and his hands charg'd with
the wreath
And golden sceptre of the god shaft-arm'd

Who with rude threat'nings stern him thus dismiss'd.

NEW EDITION.

OLD EDITION.

Returning, lest the garland of thy god,
And his bright sceptre, should avail thee
nought.

I will not loose thy daughter, till old age
Find her far distant from her native soil,
Beneath my roof in Argos, at her task
Of tissue-work, and partner of my bed.
Move me no more. Be gone! hence while
thou may'st.

He spake, the old priest trembled and
obey'd.

Silent he roam'd the loud remurmuring shore,
Till far retired the venerable man
Pray'd to his sov'reign god, Latona's son.

God of the silver bow, who with thy power
Encirclest Chrysa, and who reign'st supreme
In Tenedos and Cilla the divine,
Sminthian Apollo! if I e'er adorn'd
Thy beauteous fane, or on thy altar burn'd
The fat acceptable of bulls or goats,
Grant my petition. With thy shafts avenge
On the Achaian host thy servant's tears.

Such prayer he made, and it was heard.

The god,

Down from Olympus with his radiant bow,
And his full quiver o'er his shoulder slung,
March'd in his anger; shaken as he mov'd
His rattling arrows told of his approach.

Like night he came, and seated with the
ships

In view, dispatch'd an arrow. Clang'd the
cord

Dread-sounding, bounding on the silver bow.

Mules first and dogs he struck, but, aiming
soon

Against the Greeks themselves his bitter
shafts,

Smote them. The frequent piles blazed
night and day;

Nine days throughout the camp his arrows
flew;

The tenth, Achilles from all parts conven'd

The host in council. Jove's majestic spouse

Moved at the sight of Grecians all around

Expiring, touch'd his bosom with the thought.

The full assembly, therefore, now convened,

Uprose Achilles ardent, and began.

Atrides! I suppose, if we escape

With life, we now must wander home again,

Since war and plague unite to lay us waste.

But time is urgent;—haste we to consult

Priest, prophet, or interpreter of dreams,

(For dreams are also of Jove) that we may

learn

What crime of ours Apollo thus resents,

What broken vow, what hecatomb unpaid

He charges on us, and if soothed with steam

Of lambs or goats unblemished, he may yet

Be won to spare us, and avert the plague.

Steal on her. From her native country far,
In Argos, in my palace, she shall ply
The loom, and shall be partner of my bed.

Forlorn he roam'd the ocean's sounding
shore,

And, solitary, with much prayer his king
Bright hair'd Latona's son, Phœbus im-
plored.

Gloomy he came as night; sat from the
ships

Apart, and sent an arrow. Clang'd the
cord.

Mules first, and dogs he struck, but at
themselves

Dispatching soon his bitter arrows keen
Smote them. Death-piles on all sides al-
ways blazed.

The host in council. Juno, the white-
arm'd

Dying, imparted to his mind the thought.

Atrides, now it seems no course remains

For us, but that the seas roaring again,

We hence return; at least if we survive;

But haste, consult we quick some prophet

here,

Or priest, or ev'n interpreter of dreams,

(For dreams are also of Jove) that we may

learn,

By what crime we have thus incens'd Apollo,

What broken vow, &c.

CXL. DENON'S TRAVELS in Upper and Lower Egypt.

(Concluded from page 561.)

THE caverns at Ssakkarah were opened while M. Denon was there, and a sepulchral chamber containing more than five hundred ibis mummies were discovered, two of which were given to our traveller, who opened them to ascertain the manner of their embalming: a long account of the way in which these birds had been preserved is given. It is remarked that there is a visible variety in the degree of care which was bestowed upon the embalmments of these birds; it is supposed that there was for these, as for those of men, a variety of prices, and "that the ibis, the destroyer of all reptiles, must have been held in veneration in a country where they abound at a certain season of the year; and that, like the stork in Holland, this bird being domesticated by the attention paid him, each house had its own faithful attendant, to whom, after its death the master, according to his means, gave the honour of sepulture." p. 121.

The author considers what Herodotus has related of winged serpents as fabulous, and introduces an account of the psylluses, from whom he obtained the sight of an inspiration, which is thus described. "The chief of the psylluses came to him in all the gravity of his supremacy: he was clothed in a long robe, of which the magnificence was relieved by the indifferent raiment of three of the initiated who accompanied him, and who had only a few rags on their bodies.

"They had brought some serpents; they put them out of a leathern bag in which they had them confined, and, by irritation, caused them to rise and hiss. M. Denon remarked that they were principally irritated by the light, for as soon as their anger ceased, and they no longer attempted to bite; they had this peculiarity, that below their heads, for the length of six inches, anger dilated their skin to the width of a hand. He clearly saw that he should for the future be as little fearful of the bite of a serpent as a psyllus; for having carefully remarked that in attacking them with one hand they

seized them close to the head with the other, he, to their great scandal, did all that they had done, and without danger. From this juggle they went to the grand mystery: a psyllus took one of the serpents, the lower jaw of which he had previously broken, and of which he further scraped the gums till the whole palate was gone; this done, he laid hold of it with an affectation of transport, approached the chief, who bestowed on him the breath, that is to say, after some mysterious words he breathed in his mouth; instantly the other, seized with a holy convulsion, his arms and legs distorted, his eyes staring from his head, began to tear the animal with his teeth; and his two supporters, who held him with difficulty, moved by what he seemed to suffer, tore from his hand the serpent, while he resisted the attempt; as soon as he was separated from it, he remained as if in stupor: the chief approached him, muttered a few words, re-umed the spirit by a-piration, and he returned to his natural state; but he who had obtained possession of the serpent, tormented with eagerness to consummate the mystery, demanded the breath likewise; and, as he was more vigorous than the former, his cries and convulsions were still stronger and more ridiculous. Here the jugglery ceased." p. 123—125.

The following character is given of the ass: "Melancholy in Europe, and always the more sad the nearer he is to the north, is in Egypt in his most favourable climate; there, in consequence, he seems to enjoy the fulness of his existence: spirited, active, and willing, he is the gentlest and surest animal that can be mounted; his natural paces are the amble and the gallop, and, without fatiguing his rider, he goes over the great extent of ground which it is necessary to cross in passing from one part of Kaira to another." p. 125, 126.

The following description of the country is given. "Visiting the entrance of the valley of Faiûm, about two miles to the west of Benézûef, after a march of two hours, the French arrived at Davalta, a beautiful village, that is to say, a beautiful landscape; for, in Egypt, nature, when she is beautiful, is admirable, in spite

* The serpents are neither mischievous nor dangerous.

of all with which men disfigure her, and in spite of those detractors of Savary, who are angry with his delightful descriptions. With all deference to such, it must yet be allowed that here nature herself, unassisted by human industry, plants groves of palms, under which she unites the orange, the sycamore, the oponcia, the banana, the acacia, and the pomegranate; that these trees form groupes of the sweetest variety of verdure; that when these thickets are surrounded as far as the eye can see by fields covered with ripe durâ of sugar canes ready for the harvest, with wheat, with flax, and with trefoil, which covers with velvet the cracks in the earth as fast as the inundation retires; when, during the winter months of Europe, there are beneath the eyes this brilliant picture of the riches of spring, assuring the abundance of summer, it must be said with the traveller mentioned, that Egypt is the country most wonderfully organized by nature, and that it wants nothing but shady hills, with rivulets flowing from the sides, a government that would render its population industrious, and the repulsion of the Bedûins, to become the finest and the best of regions." p. 148, 149.

The opinion of the Egyptians concerning thunder is given in the following reply of a professor of the law to General Dessaix. "It is well known that the thunder is an angel, but one of so small a bulk that he cannot be seen in the air: he has the power, however, of bringing clouds from the Mediterranean into Abyssinia; and when human wickedness has arrived at its height, he makes his voice heard, which is that of rebuke and threat; and, to prove that punishment is at his disposal, he causes the gate of heaven to open, whence darts the lightning: but, the mercy of God being always infinite, his anger is never further manifested in Upper Egypt." p. 192.

The buildings at Tintyra and Thebes are described by the author: they afforded him much gratification, and he makes this conclusion. "Their ornaments, always founded upon reason, always agreeing with each other, and always significative, equally evinced fixed principles, a taste founded upon truth, and a concatenation of profound reasonings; and

though we have not acquired evidence of the eminent degree at which they had arrived in the abstract sciences, their architecture alone, in the state in which we have found it, should give us an idea of the antiquity, the refinement, the character, and the gravity of this people." p. 206.

The first volume contains 264 pages.

Volume II. is embellished with an engraved plan of Alexandria, and the following plate: Arms of the Mamluks; an Assembly of Sheeks; Meccans brought before General Belliard in the tombs of Nacadeh; and the Battle of the Pyramids.

The author has given the following account of the crocodile. "Wandering continually on the banks of this river, M. Denon saw a considerable number of crocodiles, of all sizes, from three to twenty-six or twenty-eight feet in length; several officers worthy of credit have assured him that they have seen one of forty: they are not so much to be feared as it is pretended; they affect certain shallows in preference to others, an habitude which proves that they live in families; it is on the low isles that they bask in the sun, the heat of which they seem to seek; several are seen at a time, always motionless, and usually asleep, in the midst of birds, whom they do not frighten. What is it upon which these bulky animals live? Many stories are told of them, but M. Denon was never a witness of a single fact; bold to rashness, the soldiers braved them; he himself bathed daily in the Nile; the greater tranquillity offered by the night induced him to risk pretended dangers which no event rendered probable. They ate some of the corpses which war scattered in their way, a food which should have excited their appetite, and engaged them in a chase that promised the same; and yet the French were never attacked, and never did they see a single crocodile at any distance from the river. It should appear that the Nile supplies them in sufficient abundance with an easy prey; that they digest slowly, having, like the lizard, cold blood and a stomach with but little activity. To conclude, having to fight in that part of the Nile which is known to us only for themselves and for men, they would be very alarming to the latter,

if, covered as they are with a defensive arm, almost proof against every one of ours, they were skilful in the use of the offensive ones with which they have been provided by nature." p. 91, 92.

Much of this volume is taken up with describing the ancient ruins of Egypt. We select the following account of the ruins of the great temple at Tintyra, now called Berbeh, which, in a former visit, had engaged the admiration of M. Denon. "He began with that which was in some sort the object of this journey, the celestial planisphere which occupies a part of the ceiling of a little apartment built on the top of the cella of the great temple. Neither the extreme lowness of the roof, the darkness of the chamber, which allowed him only a few hours of the day for the pursuit of his labour, the multiplicity of the details, nor the difficulty of not confounding them, when reviewed in so inconvenient a manner, could arrest his purpose; the thought of describing to the learned of his native country an Egyptian low-relief of so great importance led him to make a duty of suffering the twisting of the neck which was necessary to its examination. The remaining part of the ceiling is divided into two equal portions, by a great figure, which M. Denon believes to be that of Isis; her feet are supported by the earth, her arms extended towards heaven, and she seems to occupy all the space which separates these. In the other division of the ceiling is another great figure, which he believes either to be heaven or the year, touching, both with its feet and hands, the same base, and covering with the curvature of its body fourteen globes, seated in fourteen barks, distributed on seven bands or zones, separated by hieroglyphics without number, and too much covered with besmoked stalactites to be distinguished. Behind this little chamber there is another, which receives light only by the door, but which is similarly covered with the most interesting and best executed hieroglyphics. It is very difficult to fix a thought on the probable use of this little edifice, thus highly elaborate in its details, and ornamented with pictures evidently scientific: it would appear that those of the ceiling are relative to the motion of the

celestial bodies, and those of the wall to that of the earth, the influence of the atmosphere, and those of the water. The earth is everywhere represented by the figure of Isis*; this was the divinity of all the temples of Tintyra, for her emblem is formed in all their parts: her head serves for the capital of the columns of the portico and of the first chamber of the great temple; she is on the centre of the astragal; she is gigantically sculptured on the exterior wall of the bottom; she is the object of the ornaments of the frieze and cornice; she is in all the pictures, with all her attributes; it is her to whom all the offerings are made, when it is not she herself who makes them to Osiris, her husband; she is on the doors which form the entrances of the enclosure; it is to her that are dedicated the little temples that bear her inscription: in that which is on the right of the entrance, she is triumphing over two evil geniuses; in that which is behind the greater, she is incessantly depicted as holding Orus in her arms, defending him against all attacks, confiding him only to the figures of cows, suckling him at all ages, from infancy to puberty, holding him in her arms like a child just born, and sometimes as offering him the breast, which he receives standing, being already near the height of his mother.

"M. Denon devoted all the moments in which he was without light sufficient for his view of the planisphere, to measuring the capitals, the columns, taking the plans, and entering into other details. There remain neither hinges nor fastenings to those doors which enclosed mysteries of which the priests were so jealous, which enclosed also, perhaps, the treasures of the state, concealed with the same care; for the sanctuaries, resembling strong boxes by their double enclosure, preceded by so many doors; the chambers, devoted to an eternal night; the mystery spread over the rites, as obscure as the temples; the initiations, so difficult to be obtained, to which no stranger was ever admitted, and of which we have no idea, except that they were mysterious; the government, and the

* This appears to be a mistake; Isis is the moon, Orus the earth.

religion, which lost all its strength and all its empire from the moment in which Cambyzes violated the sanctuaries, overthrew the divinities, and emptied the treasures; each declare that these temples contained the *essence*, so to say, of all, from which emanated all.

"M. Denon's researches his observations, and his labours, were stopped by the eagerness of the sheeh of the village to deliver the neighbourhood of the presence of the French: as soon as it was day-break he brought the contributions; and the General recalling the troops, M. Denon's expedition was terminated.

"He had taken the copy of an inscription, sculptured in fair and large Grecian character, placed, like that of Kûs, on the listels of the right and left of the corona of one of the doors of the circumvallation, to the south of the temple: here follows the inscription, with the exception of some errors, produced by the destruction of the letters:

ΤΡΙΕΡΑΥΤΟΚΙΑΤΟΡΕΚΑΙΣΡΘΣΑΘΕ
ΟΥΤΙΟΥΔΙΟΣΕΑΕΥΟΛ: : Ο : : ΡΑΣ
ΠΟΤΕΡΙΠΟΠΑΙΟΥΟΚΤΑΙΟΥΗΓΜΟΝ
ΟΕΚΑΙΜΑΡΚΟΥΚΑΔΙΟΥΠΙΟΣΤΟΜ
ΟΥΕΠΙΣΤΡΑΤΗΓΟΥΤΡΥΦΩΝΟΣΣΤΡ
ΑΤΗΓΟΥΝΤΟΣΟΙΑΠΟΤΗΜΗΤΡΟΠ
ΟΛΩΣ: : ΟΧΝΟΜΟΥΤΟΠΡΟΠΥΛΟ
ΝΙΣΙΑΘΕΑΙΜΕΓΣΤΗΚΑΙΤΟΙΣΣΥΝ
ΝΟΙΣΙΘΕΟΙΣΕΤΟΥΣΔΑΚΑΙΣΑΡΟΣ
ΩΤΣΕΒΑΣΤΗ.

"Below is the same inscription, with the words separated, and the letters restituted by persons whom M. Denon has consulted, and the translation which they have made:—

ΤΙΕΡ ΑΥΤΟΚΡΑΤΟΡΟΣ ΚΑΙΣΑΡΟΣ ΘΕΟΥ
ΤΙΟΥΔΙΟΣ ΕΛΕΥΘΕΡΙΟΥ ΙΣΤΗΡΙΑΣ ΡΟΤ
ΕΠΙ ΠΟΛΙΟΥ ΟΚΤΑΟΥΤΟΥ ΗΓΕΜΟΝΟΣ
ΚΑΙ ΜΑΡΚΟΥ ΚΑΔΙΟΥ ΠΟΛΙΤΟΥ ΕΠΙ
ΣΤΡΑΤΗΓΟΥ ΤΡΥΦΩΝΟΣ ΣΥΡΑΤΗΓΟΥΝΤΟΣ
ΟΙ ΑΠΟ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΙΕΡΩΣΑΝ ΕΚ
ΝΟΜΟΥ ΤΟ ΠΡΟΠΥΛΑΙΟΝ ΘΕΑΙΜΕΓΙΣΤΗ
ΚΑΙ ΤΟΙΣ ΣΥΝΝΑΟΙΣ ΘΕΟΙΣ ΕΤΟΥΣ
ΔΑ ΚΑΙΣΑΡΟΣ ΩΤΩ ΣΕΒΑΣΤΗ.

FOR THE CONSERVATION OF THE
EMPEROR CÆSAR, GOD, SON OF
JUPITER, AUTHOR OF OUR LIBER-
TY, WHEN PUBLIUS - OCTAVIUS
BEING GOVERNOR, MARCUS CLAU-
DIUS - POSTHUMUS COMMANDANT-
GENERAL, TRYPHON, AND COM-
MANDANT - PARTICULAR OF THE

TROOPS, THE ENVOYS OF THE
METROPOLIS CONSECRATED, IN
VIRUE OF A LAW, THE PROPY-
LÆUM TO ISIS, MOST GREAT GOD-
DESS, AND TO THE GODS HONOUR-
ED IN THIS SAME TEMPLE, IN THE
YEAR OF CÆSAR XXXI, THE COL-
LEGE OF PRIESTS TO THE EM-
PRESS.

"There is another inscription on the listel of the cornice: but M. Denon was never able to distinguish the characters with the precision necessary for copying them: these few Grecian characters, in the midst of so innumerable Egyptian inscriptions, appear extraordinary and contrastive.

"The following are among the hieroglyphics on this temple: a sculpture in the little temple, which is behind the greater, represents a figure that appears to bear a club, on which is a serpent, and which appears ready to crush the little Orus, who is succoured by the emblem of Isis, the horns of a cow, the measure of the Nile, signifying the inundation which saves the earth from the attempts of Typhon, that is, the wind of the desert. On the walls of the great temple, one of the two thousand sculptures represents Orus offering an oblation to Isis and Osiris, or the earth returning thanks for the benefactions of the heavens. On the portico is a sculptured temple with a pediment. It has been said, that on account of the general absence of rain in Egypt, that no pitched roofs have belonged to the architecture of that country. The representation of this pedimented temple is held by a person who is in the act of making an offering, this therefore was a votive temple, an Egyptian temple, as may be judged from its door, and possibly one erected in a country remote from Egypt. With respect to the fourteen barks, bearing fourteen balls or disks, it is possible that they signify the lunar months: the number fourteen was consecrated. On the frieze of the door, which is under the portico of Apollinopolismagna, at Edfû, there are fourteen divinities ready to ascend fourteen empty steps, which terminate at an astronomical sign, consisting of an eye on the prow of a vessel in the disk of the moon, sustained by a prop terminating in the flower of a lotus,

behind which is a little divinity. The same number of steps, the same number of divinities, the same sign, and the same little god, are sculptured on each extremity of the ceiling of the portico of Tintyra; and on the steps of the stairs, which ascend from the platform of the cella to the platform of the portico. In the low-relief of Apollinopolis the figures have their legs engaged; in that of Tintyra they are alternately the figures of men and the figures of women. In the picture which occupies one half of the ceiling of the third chamber of the apartment, which is on the top of the great temple, are three figures of women, which, in a singular manner, stretch out their arms to reach a little figure of Osiris. From the arms, which proceed from the brain, it appears that the Egyptians had conventional signs, by which they expressed certain things, and to which they made the most sacred laws of nature and of art subservient; that the state of the arts among them must not be judged of from their emblematical figures; that they had an art apart, but that it was held within limits, and bound to consecrated purposes by rules exceedingly severe; whence it has happened that their productions of unconfined genius are so rare, that, before the French expedition, it was not known that they existed. On the ceiling of the chamber parallel to that which contains the zodiac, is a picture containing the figure of a woman of thirty feet in height, and which possibly represents the year, a conjecture which is supported by the figures on her arms and her body; here is a globe with legs, which may signify the course of the earth and the revolution of the year; the same globe, passing from the figure of the sun to another figure, may be the earth between day and night; a bent figure in a globe, between a man and a woman, may be that of the earth, which presents one side to the day, while it presents the contrary to night, and the man and woman may be Osiris and Isis, who superintend and regulate its movements; but all this is conjecture; the whole may be something very different: the writing which is about it, once understood, would probably discover the truth. Beneath the woman is a figure which turns its feet over its head, and

that possibly signifies the earth, which turns on its own axis; on each extended hand of this figure is a disk, containing the figure of Osiris, or the sun at the tropics, approaching each pole in the progress of the year; and from the figure project rays, bearing divisions of the year, and its influences on the earth; in fact, a sort of almanack.

"It is very difficult to conceive the purpose of this little apartment, the ceilings of the several chambers, of which we have just described: it may have been an oratory, an observatory, a sanctuary, or a place of residence: to judge from the subjects with which it is sculptured, it might be believed to have been a place of study, sacred to astronomy, or, perhaps, it was wholly devoted to the sepulture of some illustrious personage, decorated with the discoveries which resulted from the studies of his life. It is entered by a little door, which opens into an apartment without a cover, and which has the appearance of an inclosed court, adorned with the same labour as the other parts. Against the lateral wall of the right chamber is represented a couched mummy, under which is a long inscription. A door from the court enters into the chamber, on the ceiling of which is the planisphere, and which is illuminated by two large casement windows. The adjoining chamber is almost entirely dark, receiving light only by its door, which opens from the first chamber." p. 93—101.

To this succeeds an account of Kesth or Kophtos, commencing with the following supposition: "Was Kopthos the antique name of this town? and have the Kophths taken their name from Kopthos, in which their zeal assembled them; and induced them to endure the obstinate and disastrous siege in the time of the persecution of Diocletian? The different ruins of two temples of high antiquity are here evidently distinguishable, as well as those of a Christian church, in which the taste and execution are certainly less worthy of remark than the magnificence and richness of the materials employed in its construction. The fragments of the columns and pilasters in porphyry and granite, spread over an immense site, attest the opulence and luxury of these primitive believers; but the

sculpture of the doric friezes, of which some relics remain, prove that art, at this period, could only impoverish the sumptuousness of the richest materials. The whole of these edifices, reduced to a few layers of stones above the ground, are without form, and incapable of furnishing a single subject for a draught." p. 102, 103.

During M. Denon's stay in Egypt he experienced the effects of the *Kamseen*, or hurricane, of which he gives the following description, together with an account of a cloud of locusts which succeeded it. "M. Denon had frequently heard mention of the *Kamseen*, which may be called the hurricane of Egypt and of the desert, and which is not more terrible in its results than in the spectacle it presents. Half the season in which it occurs had passed, when, on the evening of the seventeenth of May, he felt himself as if swooning from a suffocating heat; the motion of the atmosphere seemed to be suspended. At the instant in which he went to bathe, as a remedy for this painful sensation, he was struck, on reaching the bank of the Nile, with a sight of a novel nature: this was a light and colours which he had never before witnessed; the sun, without being concealed, seemed to have been robbed of its rays; duller than the moon, it emitted only a white and shadowless light; the water appeared muddy, and no longer reflected its rays; every thing had changed its aspect; it was the shore that was luminous; the atmosphere was dull, and seemed opaque; a yellow horizon caused the trees to appear of a discoloured blue; the flights of birds flew before the clouds; the frighted quadrupeds fled into the country, and the inhabitants, who followed them hallooing, were unable to recollect them. The wind, which elevated the enormous mass, and which occasioned it to advance, had not yet reached M. Denon and his friends; they thought that entering the water, which was still calm, would be a means of avoiding the mass of dust which was coming from the south-west; but scarcely had they entered the river when it suddenly swelled as if it would have left its bed, the waves passed over their heads, the earth moved from under their feet, their clothes fled with the strand, which appeared to be carried

away by the whirlwind; they were obliged to leave the water immediately; their bodies, soiled and lashed by the dust, were covered with a black mud, which forbade them to clothe themselves. Illumined only by a rust-coloured and gloomy light, their eyes tortured with spicules, their nostrils filled, their throats unable to moisten the dust which respiration forced them to absorb, they lost one another, lost their way, and arrived at their lodgings groping their road, and only guided by the walls: it was at this moment that they felt in the most lively manner what must be the misfortune of those who are overtaken by this phenomenon in the desert.

"So accustomed were they in Egypt to a constant serenity of the heavens, that this transition almost tempted them to accuse Providence of cruelty.

"The next day the same mass of dust proceeded, with the same circumstances, along the desert of Egypt: it followed the chain of the mountains, and when the French thought themselves delivered from it, the westerly wind brought it back, and submerged them again with this arid torrent; the light scarcely pierced through these opaque clouds; all the elements seemed to be again disordered, rain mingled itself with whirls of fire, of wind, and of dust; and, at this moment, the trees, and all the other productions of organized nature, seemed re-plunged in the horror of chaos.

"If the desert of Libya had sent these whirls of dust, the winds of the east had produced an inundation: the next day, merchants, who came from the shores of the Red Sea, reported that in the valleys they had found water up to the mid-leg.

"Two days after this disaster, information was brought that the plain was covered with birds, which travelled in close phalanxes, and descended from the east to the west; from a distance they actually saw the fields seem to move, or at least that a torrent seemed to roll along the plain in the direction mentioned. Believing that it was foreign birds who were on their passage in great numbers, they hastened to examine them; but, instead of birds, they found a cloud of locusts, who only skimmed along the

land, stopping at every blade of corn, to devour it, and then flying to a fresh prey. In a season when the corn is delicate, this is a true plague: as meagre, as active, and as rigorous as the Bedùins, they are equally a production of the desert: it would be interesting to discover how they live and re-produce in a region thus arid. It was, perhaps, the rain which had fallen in the valleys that had hatched them, and produced this emigration, as certain winds give birth to gnats. The wind having changed to a direction contrary to that of their flight, they returned into the desert. They are of a rose-colour, speckled with black, wild, strong, and difficultly caught." p. 103—106.

M. Denon made a journey to Koseir, on the banks of the Red Sea, and gives us the following account of the camel, which, slow as he is in his action, "in rising, lifts his hind legs with the greatest suddenness, as soon as his rider is on his saddle, throws him first forward, then backward, and it is not till after his fourth motion, when he is completely on his legs, that he who mounts him finds himself upright: no one sat out the first shock; each laughed at his neighbour; a second attempt was made, and we departed." p. 112.

On his journey he observes, "I had dreaded the rolling gait of the camel, and the vivacity of the dromedary had made me apprehensive of being thrown over his head; but I was soon undeceived; once on the saddle, nothing more is necessary than to yield to the motion, and it is presently found to be the best possible mounting for a long journey, and so much the more so as it requires no attention, except when a new direction is to be taken, and this occurs but seldom in the desert, and in the march of a caravan. The camel stumbles little, and falls never, unless where there is water. The dromedaries are among camels what greyhounds are among dogs; they serve only for the saddle; they have a ring infibulated between their nostrils, though which is passed a pack-thread, which serves as a bridle for stopping him, turning him, or causing him to kneel down when his rider is desirous of descending. The pace of the dromedary is quick. The width of the angles formed by his long

legs, and the softened spring of his fleshy foot, renders his trot more gentle, and yet as rapid as that of the swiftest horse." p. 112, 113.

The author observes in another place, that the swiftness of the dromedary is such, that he himself rode one at the rate of a league in less than a quarter of an hour.

We meet with the following account of the ichneumon in this volume. "What is said of the antipathy of the ichneumon to the crocodile, and of its not only eating its eggs, but, when the mouth of the latter is open, leaping into its throat and devouring its intestines, is one of the ridiculous fables of which the crocodile is the subject. These two animals never have any occasion to quarrel; they do not inhabit the same shallows: there are no crocodiles in Lower Egypt; there are no ichneumons in Upper.

"The ichneumon, known also under the name of the rat of Pharaoh, is of the family of the *mangoustes*: he generally dwells among the reeds, and affects marshes near villages, from which he steals chickens and eggs: I have seen ichneumons of the size of an otter, and with the same coat." p. 151, 152.

Many descriptions of the remains of the ancient buildings of Egypt, and the hieroglyphical representations which are still visible, are given in the course of this work, but they are too long for us to transcribe.

The appendix contains illustrations of the map of Egypt, and of the plan of Alexandria, a short account of the country, and the measurement of the pillar of Pompey, with the means used for that purpose.

CXLI. PALEY'S NATURAL THEOLOGY.

(Concluded from page 552.)

CHAPTER XIII. Peculiar organizations.

In this chapter the author gives some curious descriptions from natural history, particularizing the tough, strong, tendinous substance, braced from the head to the middle of the back in large quadrupeds, which is called by the butchers pax-wax, the office of which is to assist in supporting the weight of the head.

It is a mechanical provision, of which this is the undisputed use; and it is sufficient, and not more than sufficient, for the purpose which it has to execute. The head of an ox or a horse is a heavy weight, acting at the end of a long lever, (consequently with a great purchase) and in a direction nearly perpendicular to the joints of the supporting neck. From such a force, so advantageously applied, the bones of the neck would be in constant danger of dislocation, if they were not fortified by this strong tape. No such organ is found in the human subject, because, from the erect position of the head, (the pressure of it acting nearly in the direction of the spine) the junction of the vertebræ appears to be sufficiently secure without it. The care of the Creator is seen where it is wanted. This cautionary expedient is limited to quadrupeds." p. 260, 261.

The second instance is "The oil with which *birds* prune their feathers, and the organ by which it is generated; it is a specific provision for the winged creation. On each side of the rump of birds is observed a small nipple, yielding upon pressure a butter-like substance, which the bird extracts by pinching the pap with its bill. With this oil or ointment, thus procured, the bird dresses its coat, and repeats the action as often as its own sensations teach it that it is in any part wanted, or as the excretion may be sufficient for the expense." p. 261.

The air bladder of a fish is next noticed, and the *fang of a viper* is thus described. "It is a perforated tooth, loose at the root; in its quiet state lying down flat upon the jaw, but furnished with a muscle, which, with a jerk, and by the pluck as it were of a string, suddenly erects it. Under the tooth, close to its root, and communicating with the perforation, lies a small bag containing the venom. When the fang is raised, the closing of the jaw presses its root against the bag underneath; and the force of this compression sends out the fluid, and with a considerable impetus, through the tube in the middle of the tooth.

"What more unequivocal or effectual apparatus could be devised for the double purpose of at once inflicting the wound and injecting the poison? Yet, though lodged in

the mouth, it is so constituted, as, in its inoffensive and quiescent state, not to interfere with the animal's ordinary office of receiving its food." p. 263.

The author then proceeds to the bag of the opossum, and the structure of the *claws* of certain birds, as "the middle claw of the heron and cormorant, which is toothed and notched like a saw. These birds are great fishers, and these notches assist them in holding their slippery prey." p. 267.

The stomach of the camel, the tongue of the woodpecker, and the tusks of the babrouessa, or Indian hog, are noticed in succession. The last named animal has "two *bent* teeth more than half a yard long, growing upwards, and, which is the singularity, from the upper jaw. These instruments are not wanted for defence; that service being provided for by two tusks issuing from the under jaw, and resembling those of the common boar. Nor does this animal use them for defence. They might seem therefore to be both a superfluity, and an incumbrance. But observe the event. The animal hitches one of these bent upper teeth upon the branch of a tree, and then suffers its whole body to swing from it. This is its manner of taking repose, and of consulting for its safety. It continues the whole night suspended by its tooth, both easy in its posture, and secure, being out of the reach of animals which hunt it for prey." p. 271.

Chap. XIV. Prospective contrivances.

"The subject of this chapter is thus defined. The providing of things beforehand, which are not to be used until a considerable time afterwards.

The human teeth, the milk of the female parent, the eye, which is of no use at the time it is formed, and the lungs, are the instances by which the subject is illustrated.

Chap. XV. Relations.

The author recurs to his original simile of the watch, and shews the correspondence of the different parts to each other, and then proceeds to describe the animal economy, noticing, "1. There are, what, in one form or other, belong to all animals, the parts and powers which successively act upon their *food*. Compare this action with the process of a manufactory. In man and qua-

drupeds the aliment is first broken and bruised by mechanical instruments of mastication, viz. sharp spikes or hard knobs pressing against or rubbing upon one another; thus ground and comminuted it is carried by a pipe into the stomach, where it waits to undergo a great chymical action, which we call digestion; when digested, it is delivered through an orifice, which opens and shuts, as there is occasion, into the first intestine: there, after being mixed with proper ingredients, poured through a hole in the side of the vessel, it is further dissolved: in this state the milk, chyle, or part which is wanted, and which is suited for animal nourishment, is strained off by the mouths of very small tubes opening into the cavity of the intestines: thus freed from its grosser parts, the percolated fluid is carried by a long, winding, but traceable course, into the main stream of the old circulation, which conveys it, in its progress, to every part of the body. Now I say again, compare this with the process of a manufactory; with the making of cyder, for example; the bruising of apples in the mill, the squeezing of them when so bruised in the press, the fermentation in the vat, the bestowing of the liquor thus fermented in the hogsheads, the drawing off into bottles, the pouring out for use into the glass. Let any one shew me any difference between these two cases, as to the point of contrivance. That which is at present under our consideration, the 'relation' of the parts successively employed, is not more clear in the last case than in the first. The aptness of the jaws and teeth to prepare the food for the stomach is at least as manifest as that of the cyder mill to crush the apples for the press. The concoction of the food in the stomach is as necessary for its future use, as the fermentation of the steem in the vat is to the perfection of the liquor. The disposal of the aliment afterwards; the action and changes which it undergoes; the rout which it is made to take in order to its destination, is more complex, indeed, and intricate; but, in the midst of complication and intricacy, as evident and certain as is the apparatus of cocks, pipes, tunnels for transferring the cyder from one vessel to another, of barrels and bottles for

preserving it till fit for use, or for cups and glasses for bringing it, when wanted, to the lip of the consumer. The character of the machinery is in both cases this, that one part answers to another part, and both to the final result.

"This parallel between the alimentary operation, and some of the processes of art, might be carried further into detail. Spallanzani has remarked a circumstantial resemblance between the stomachs of gallinaceous fowls and the structure of *corn-mills*. Whilst the two sides of the gizzard perform the office of the mill-stones, the craw or crop supplies the place of the hopper. When our fowls are abundantly supplied with meat, they soon fill their craw; but it does not immediately pass thence into the gizzard; it always enters in very small quantities, in proportion to the progress of trituration: in like manner as in a mill, a receiver is fixed above the two large stones which serve for grinding the corn, which receiver, although the corn be put into it by bushels, allows the grain to dribble only in small quantities into the central hole in the upper mill-stone.

"But we have not done with the alimentary history. There subsists a general relation between the external organs of an animal, by which it procures its food, and the internal powers by which it digest it. Birds of prey by their talons and beaks are qualified to seize and devour many species, both of other birds, and of quadrupeds. The constitution of the stomach agrees exactly with the form of the members. The gastric juice of a bird of prey, of an owl, a falcon, or a kite, acts upon the animal fibre alone; will not act upon seeds or grasses at all. On the other hand, the conformation of the mouth of the sheep or the ox is suited for browsing upon herbage. Nothing about those animals is fitted for the pursuit of living prey. Accordingly it has been found by experiments, tried not many years ago with perforated balls, that the gastric juice of ruminating animals, such as the sheep and the ox, speedily dissolves vegetables, but makes no impression upon animal bodies. This gastric juice, even of graminivorous birds, will not act upon the grain whilst whole and entire. In performing the experiment

of digestion with the gastric juice in vessels, the grain must be crushed and bruised before it be submitted to the menstruum, that is to say, must undergo by art, without the body, the preparatory action which the gizzard exerts upon it within the body, or no digestion will take place. So strict is the relation between the offices assigned to the digestive organ; between the mechanical operation and the chymical process." p. 284—289.

The relation existing in the swan and the mole to their modes of life is pointed out, and with these instances the chapter concludes.

Chap. XVI. Compensation.

The term is thus defined. Compensation is a species of relation. It is relation when the defects of one part or one organ are supplied by the structure of another part, or of another organ.

The following instances are noticed.

The short unbending neck of the *elephant* is compensated by the length and flexibility of his *proboscis*. Here follows an accurate description of the necessity, use, and nature of this organ.

The hook in the wing of a bat. The *crane* kind are to live and seek their food amongst the waters; yet having no web-feet, are incapable of swimming. To make up for this deficiency, they are furnished with long legs for wading, or long bills for groping, and usually with both. This is *compensation*. "The common *parrot* has, in the structure of its beak, both an inconveniency and a compensation for it. The upper bill of the parrot is so much hooked, and so much overlaps the lower, that if, as in other birds, the lower chap alone had motion, the bird could scarcely gape wide enough to receive its food; yet this hook and overlapping of the bill could not be spared, for it forms the very instrument by which the bird climbs, to say nothing of the use he makes of it in breaking nuts, and the hard substances upon which it feeds. How therefore has nature provided for the opening of this occluded mouth? By making the upper chap moveable as well as the lower." p. 301, 302.

The spider's web. "The eye of insects, which in many species is fixed; and consequently without the power

of turning the pupil to the object. This great defect is however perfectly *compensated*, and by a mechanism which we should not suspect; the eye is a multiplying glass, with a lense looking in every direction, and catching every object. . . .

"Adams tells us, that fourteen hundred of these reticulations have been counted in the two eyes of a drone bee." p. 303.

The number of eyes in a spider, and the curious formation of the eye of the camelion, is described. The snail, the muscle, and the cockle are noticed, and the lobster comes under consideration. "A *lobster* has a difficulty in its constitution so great, that one could hardly conjecture before hand how nature would dispose of it. In most animals the skin grows with their growth. If, instead of a soft skin, there be a shell, still it admits of a gradual enlargement. If the shell, as in the tortoise, consist of several pieces, the accession of substance is made at the sutures. Bivalve shells grow bigger by receiving an accretion at their edge: it is the same with spiral shells at their mouth. The simplicity of their form admits of this. But the lobster's shell being applied to the limbs of the body, as well as to the body itself, allows not either of the modes of growth which are observed to take place in other shells. Its hardness resists expansion, and its complexity renders it incapable of increasing its size by addition of substances to its edge. How then was the growth of the lobster to be provided for? Was room to be made for it in the old shell, or was it to be successively fitted with new ones? If a change of shell became necessary, how was the lobster to extricate himself from his present confinement? How was he to uncase his buckler, or draw his legs out of his boots? The process, which fishermen have observed to take place, is as follows. At certain seasons the shell of the lobster grows soft; the animal swells its body; the seams open, and the claws burst at the joints. When the shell is thus become loose upon the body, the animal makes a second effort, and by a tremulous spasmodic motion casts it off. In this state the liberated but defenceless fish retires into holes in the rock. The released body now suddenly pushes its growth. In about eight-and-forty hours a fresh

concretion of humour upon the surface, i. e. a new shell, is formed, adapted in every part to the increased dimensions of the animal. This wonderful mutation is repeated every year." p. 306—308.

The deficiency of teeth in quadrupeds is compensated for in rumination, and in some birds by a gizzard; and the author closes with reptiles: "A very numerous and comprehensive tribe of terrestrial animals are entirely without feet, yet locomotive, and in a very considerable degree swift in their motion. How is the want of feet compensated? It is done by the muscles and fibres of the trunk."

Chap. XVII. The relation of animated bodies to inanimated nature.

Here the author shews the relation of the wings of birds to air, and the fins of fish to water. The animal ear depends for its use, as well as the organs of speech and voice, upon the peculiar qualities of the fluid in which the animal is immersed. In further discussing the subject of appropriation, the author observes: "Yet the element of light and organ of vision, however related in their office and use, have no connection whatever in their original. The action of rays of light upon the surfaces of animals has no tendency to breed eyes in their heads. The sun might shine for ever upon living bodies without the smallest approach towards producing the sense of sight. On the other hand also, the animal eye does not generate, or emit light." p. 317, 318.

The proportioning of one thing to another is next considered, as in "the size of animals, of the human animal especially, when considered with respect to other animals, or to the plants which grow around him, is such as a regard to his convenience would have pointed out. A giant or a pigmy could not have milked goats, reaped corn, or mowed grass; we may add, could not have rode a horse, trained a vine, shorn a sheep, with the same bodily ease as we do, if at all. A pigmy would have been lost among rushes, or carried off by birds of prey." p. 318.

The suitability of the earth and sea to their several inhabitants is also noticed; and the last instance is the relation of sleep to night.

Chap. XVIII. Instincts.

"An instinct," says the author,

"is a propensity, prior to experience, and independent of instruction. We contend, that it is by instinct that the sexes of animals seek each other; that animals cherish their offspring; that the young quadruped is directed to the teat of its dam; that birds build their nests, and brood with so much patience upon their eggs; that insects, which do not sit upon their eggs, deposit them in these particular situations, in which the young, when hatched, find their appropriate food; that it is instinct which carries the salmon, and some other fish, out of the sea into rivers, for the purpose of shedding their spawn in fresh water." p. 324, 325.

A number of instances are adduced with very appropriate observations.

Chap. XIX. Of insects.

This chapter proves, in a variety of cases, that there are many contrivances in the bodies of insects, neither dubious in their use, nor obscure in their structure, and most properly mechanical: the elytra or scaly wings of the beetle to preserve the gauze wings which they cover; the awl or borer, with which many sorts of flies pierce different things to form a depository for their eggs; the stings of some insects, particularly of the bee, which is accurately described; the proboscis of some insects, its construction and use; the metamorphosis of insects from grubs into moths and flies. Of this the following curious account is given. "In some species the proboscis, the antennæ, the limbs and wings of the fly, have been observed to be folded up within the body of the caterpillar, and with such a nicety as to occupy a small space only under the two first rings. This being so, the outermost animal, which besides its own proper character, serves as an integument to the other two, being further advanced, dies as we suppose, and drops off first. The second, the pupæ or chrysalis, then offers itself to observation. This also, in its turn, dies; its dead and brittle husk falls to pieces, and makes way for the appearance of the fly or moth. Now, if this be the case, or indeed whatever explication be adopted, we have a prospective contrivance of the most curious kind: we have organizations *three deep*, yet a vascular system, which supplies nutrition, growth, and life to all of them together." p. 355.

And the preservation of the eggs of insects.

The above observations belonging to the whole insect tribe, or to a great part of them, the author proceeds to observations limited to fewer species. He notices, the organization in the abdomen of the *silk-worm* or *spider*, whereby these insects form the thread, is as incontestably mechanical as a wire-drawer's mill. The relation of the wax to the honey in bees; the brushes to the fore and hinder feet of a fly, with which the animal dresses its body; the light in the tail of the glow worm, which is allowed by naturalists to be both chemical and mechanical, its nature and design, are pointed out. The author observes, that "our discoveries, or rather our projects, turn out to be imitations of nature. Some years ago a plan was suggested of producing propulsion by re-action in this way. By the force of a steam engine a stream of water was to be shot out of the stern of a boat, the impulse of which stream upon the water in the river was to push the boat forward; it is, in truth, the principle by which sky-rockets ascend into the air Now, if naturalists are to be believed, it is exactly the device which nature has made use of for the motion of some species of aquatic insects. The larva of the *dragon-fly*, according to Adams, swims by ejecting water from its tail; is driven forward by the re-action of water in the pool upon the current issuing in a direction backward from its body." p. 364.

The expedient of air balloons, so new to us, proves to be no other than what the Author of nature has employed in the *gossamer spider*.

Some observations upon animals covered with shells, belonging both to land and water, follow, and the chapter closes with remarks upon the immense variety and number of this class of animals.

Chap. XX. Of plants.

The author gives an accurate account of the nature, growth, and means used to preserve the seed, specified in many instances. The mechanism of climbing plants is particularly noticed, and some curious plants are described, the last of which is the "*dionea muscipula*, an extraordinary American plant. Whether we be yet enough acquainted with the plant to bring every part of

this account to the test of repeated and familiar observation, I am unable to say. Its leaves are jointed, and surrounded with two rows of strong prickles; their surfaces covered with a number of minute glands, which secrete a sweet liquor, that allures the approach of flies. When these parts are touched by the legs of flies, the two lobes of the leaf instantly spring up, the rows of prickles lock themselves fast together, and squeeze the unwary animal to death*. Here, under a new model, we recognize the ancient plan of nature; viz. the relation of parts and provisions to one another, to a common office, and to the utility of the organized body to which they belong. The attracting syrup, the rows of strong prickles, their position so as to interlock the joints of the leaves, and what is more than the rest, that singular irritability of their surfaces by which they close at a touch, all bear a contributory part in producing an effect, connected either with the defence or with the nutrition of the plant." p. 396, 397.

Chap. XXI. The elements.

The uses of the elements are explained and illustrated in some striking particulars.

Chap. XXII. Astronomy.

Chap. XXIII. Of the personality of the Deity.

The author explains the subject of this chapter in the following manner. "Contrivance, if established, appears to me to prove every thing which we wish to prove. Amongst other things it proves the *personality* of the Deity as distinguished from what is sometimes called nature, sometimes called a principle, which terms, in the mouths of those who use them philosophically, seem to be intended to admit and to express an efficacy, but to exclude and to deny a personal agency. Now that which can contrive, which can design, must be a person. These capacities constitute personality, for they imply consciousness and thought; they require that which can perceive an end or purpose, as well as the power of providing means, and of directing them to their end; they require a centre in which perceptions unite, and from which volitions flow; which is mind. The acts of a mind prove the exist-

* Smellie's Phil. of Nat. Hist. vol I. p. 5.

ence of a mind: and in whatever a mind resides is a person. The seat of intellect is a person. We have no authority to limit the properties of mind to any particular corporeal form, or to any particular circumscription of space. These properties subsist in created nature, under a great variety of sensible forms. Also every animated being has its *sensorium*, that is, a certain portion of space, within which perception and volition are exerted. This sphere may be enlarged to an indefinite extent; may comprehend the universe; and being so imagined, may serve to furnish us with as good a notion as we are capable of forming of the *immensity* of the divine nature, *i. e.* of a Being, infinite, as well in essence as in power; yet nevertheless a person.

"No man hath seen God at any time." And this I believe makes the great difficulty. Now it is a difficulty which chiefly arises from our not duly estimating the state of our faculties. The Deity, it is true, is the object of none of our senses; but reflect what limited capacities animal senses are. Many animals seem to have but one sense, or perhaps two at the most, touch and taste. Ought such an animal to conclude against the existence of smells, sounds, and colours? To another species is given the sense of smelling. This is an advance in the knowledge of the powers and properties of nature; but, if this favoured animal should infer from its superiority over the class last described, that it perceived every thing that was perceptible in nature, it is known to us, though perhaps not suspected by the animal itself, that it proceeded upon a false and presumptuous estimate of its faculties. To another is added the sense of hearing, which lets in a class of sensations entirely unconceived by the animal last spoken of; not only distinct but remote from any it had ever experienced, and greatly superior to them. Yet this last animal has no more ground for believing, that its senses comprehend all things and all properties of things, which exist, than might have been claimed by the tribes of animals beneath it: for we know that it is still possible to possess another sense, that of sight, which shall disclose to the percipient a new

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world. This fifth sense makes the animal what the human animal is: but to infer that possibility stops here, that either this fifth sense is the last sense, or that the five comprehend all existence, is just as unwarrantable a conclusion as that which might have been made by any of the different species which possessed fewer, or even by that, if such there be, which possessed only one. The conclusion of the one sense animal, and the conclusion of the five sense animal, stand upon the same authority. There may be more and other senses than those which we have. There may be senses suited to the perception of the power, properties, and substance of spirits. These may belong to higher orders of rational agents; for there is not the smallest reason to suppose that we are the highest, or that the scale of creation stops with us." p. 439, 442.

The proposition that "the great *energies* of nature are known to us only by their effects" is next illustrated, and the author proceeds to expose and confute the false reasonings of many philosophers, concluding thus: "Upon the whole; after all the struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of *design* are too strong to be got over. Design must have had a designer. That designer must have been a person. That person is God." p. 473.

Chap. XXIV. Of the natural attributes of the Deity.

In this chapter we find the following observation. "It is one of the advantages of the revelations which we acknowledge, that, whilst they reject idolatry with its many pernicious accompaniments, they introduce the Deity to human apprehension, under an idea more personal, more determinate, more within its compass than the theology of nature can do; and this they do by representing him exclusively under the relation in which he stands to ourselves; and, for the most part, under some precise character, resulting from that relation, or from the history of his providences; which method suits the span of our intellects much better than the universality which enters into the idea of God, as deduced from the views of nature. When, therefore, these representations

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are well founded in point of authority; (for all depends upon that,) they afford a condescension to the state of our faculties, of which those, who have reflected most upon the subject will be the first to acknowledge the want and the value." p. 475.

The topics illustrated are, omnipotence, omniscience, omnipresence, eternity, self-existence, necessary existence, spirituality.

Chap. XXV. The unity of the Deity.

The design of this chapter is to shew the uniformity of the plan observed in the universe which the author exemplifies, and from which he deduces the following inferences.

"Certain, however, it is that the whole argument for the divine unity goes no further than to an unity of council.

"It may likewise be acknowledged, that no arguments which we are in possession of, exclude the ministry of subordinate agents. If such there be, they act under a presiding, a controlling will; because they act according to certain general restrictions, by certain common rules, and, as it should seem, upon a general plan; but still such agents, and different ranks and classes, and degrees of them, may be employed." p. 487.

Chap. XXVI. The goodness of the Deity.

This subject is divided into two propositions, which, after ample illustration, are repeated. "First, that, in a vast plurality of instances, in which contrivance is perceived, the design of the contrivance is beneficial: secondly, that the Deity has added pleasure to animal sensations beyond what was necessary for any other purpose, or when the purpose, so far as it was necessary, might have been effected by the operation of pain.

"Whilst these propositions can be maintained, we are authorized to ascribe to the Deity the character of benevolence: and what is benevolence at all must in him be infinite benevolence, by reason of the infinite, that is to say, the incalculably great number of objects upon which it is exercised." p. 526, 527.

The nature of the evils we experience is considered in a variety of cases, and shewn to be conducive to

advantage. This is followed by proposing the question, "Why, under the regency of a supreme and benevolent Will, should there be, in the world, so much as there is of the appearance of chance?" p. 540.

In answering this question the author says, "The appearance of chance will always bear proportion to the ignorance of the observer. The cast of a die as regularly follows the laws of motion as the going of a watch; yet because we can trace the operation of those laws through the works and movements of the watch, and cannot trace them in the shaking and throwing of the die, (though the laws be the same, and prevail equally in both cases,) we call the turning up of the number of the die chance, the pointing of the index of the watch, machinery, order, or by some name which excludes chance. It is the same in those events, which depend upon the will of a free and rational agent. The verdict of a jury, the sentence of a judge, the resolution of an assembly, the issue of a contested election, will have more or less the appearance of chance, might be more or less the subject of a wager, according as we were less or more acquainted with the reasons which influenced the deliberation. The difference resides in the information of the observer, and not in the thing itself; which, in all the cases proposed, proceeds from intelligence, from mind, from counsel, from design.

"Now when this one cause of the appearance of chance, viz. the ignorance of the observer, comes to be applied to the operations of the Deity, it is easy to foresee how fruitful it must prove of difficulties and of seeming confusion. It is only to think of the Deity to perceive what variety of objects, what distance of time, what extent of space and action, his counsels may, or rather must comprehend. Can it be wondered at, that, of the purposes which dwell in such a mind as this, so small a part should be known to us? It is only necessary therefore to bear in our thought that, in proportion to the inadequateness of our information, will be the quantity in the world of apparent chance." p. 550, 551.

A variety of topics upon this subject succeeds, and the author makes

the following conclusion upon the subjects contained in the chapter.

"I have already observed that, when we let in religious considerations, we often let in light upon the difficulties of nature. So in the fact now to be accounted for, the degree of happiness, which we usually enjoy in this life, may be better suited to a state of trial and probation than a greater degree would be. The truth is, we are rather too much delighted with the world than too little. Imperfect, broken, and precarious as our pleasures are, they are more than sufficient to attach us to the eager pursuit of them. A regard to a future state can hardly keep its place as it is. If we were designed, therefore, to be influenced by that regard, might not a more indulgent system, a higher, or more uninterrupted state of gratification, have interfered with the design? At least it seems expedient that mankind should be susceptible of this influence, when presented to them; that the condition of the world should not be such as to exclude its operation, or even to weaken it more than it does. In a religious view, (however we may complain of them in every other) privation, disappointment, and satiety are not without the most salutary tendencies." p. 570, 571.

Chap. XXVII. Conclusion.

The author enforces investigation by the advantages to be derived from it, and the greater benefits experienced from impression, observing it is one thing to assent to a proposition, and a very different thing to have imbibed its influence. The Doctor believes he shall not be contradicted when he says, if one train of thinking be more desirable than another, it is that which regards the phenomena of nature with a constant reference to a supreme intelligent Author. The last subject noticed is that of the resurrection of the body, with which the work closes thus: "Upon the whole, in every thing which respects this awful, but, as we trust, glorious change, we have a wise and powerful Being (the Author, in nature, of infinitely various expedients for infinitely various ends,) upon whom to rely for the choice and appointment of means adequate to the execution of any plan which his goodness or his justice may have formed for the moral and account-

able part of his terrestrial creation. That great office rests with him; be it ours to hope and to prepare, under a firm and settled persuasion that living and dying we are his; that life is passed in his constant presence; that death resigns us to his merciful disposal." p. 585, 586.

CXLII. THREE DISCOURSES. I. *On the Use of Books.* II. *On the Result and Effects of Study.* III. *On the Elements of Literary Taste.* Delivered at the Anniversary Meetings of the Library Society at Chichester, Jan. 1800, 1801, 1802. By the President, 12mo.

AFTER a brief exordium the author enters upon the subject of his first discourse in the following manner.

"We read either for amusement, or for improvement, or for both: the present question is, how these may be most effectually attained.

"With respect to amusement; though the very term implies something rather occasional than habitual, it is extremely desirable that the source of it be not very soon exhausted: the supplies of it, therefore, require some degree of economy in their use: we must not draw on them too often, or too long at a time. Almost proverbially, unhappy are those who live only to be amused: a circumstance from which even the busy may draw a useful lesson of moderation in the pursuit of their amusements. If, therefore, we have not time and opportunity for serious study, and wish to derive amusement from books, we should, unless our intervals for this recreation are very short indeed, have recourse to such books as may supply something besides mere entertainment; something that may gently exercise and strengthen, while it amuses the mind. Books of this description will never tire; they will never produce that cloying effect, that sensation nearly approaching disgust, so often experienced by those who in reading seek for nothing but amusement. I do not know that I can illustrate my meaning more clearly than by adverting to a species of fictitious history, which has lately become fashionable, and in which the imperfection and defects of the

design have been forgotten in the spirit and success of the execution. The object of the writers of these novels is to lead the reader through a series of unexpected and surprising adventures, and through scenes of astonishment and terror from the beginning of the story to the end. Nice discriminations of character, a conduct and language answerable to such discriminations, and some important moral lesson as the result of the whole, we either in vain look to find; or, if they are to be found, we have not time or leisure to consider or to profit by them: a breathless curiosity alone is raised, which the art of the writer enables him to support to the end of the work, at which, when the reader arrives, the sentiment which principally fills his mind is regret that the entertainment is over, mixed with a vacant, unpleasant, and complicated feeling, made up of restlessness and fatigue, impatience and satiety. Now let any one compare the effect of reading one of the best of this sort of novels, through the whole of which curiosity is stretched to the utmost, and the amusement imparted (considered merely as such) is of the very highest kind, with the state of mind in which he is left by the perusal of an essay or a tale by HAWKESWORTH, JOHNSON, or ADDISON; and he will hardly hesitate a moment which kind of entertainment to prefer: by the latter he will feel his mind braced and fortified, and free to enter with alacrity on any new amusement or employment that offers itself. One principal cause of this difference is, that the entertainment derived from the latter kind of reading is *moderate*; for such is the constitution, both of the animal and intellectual nature of man, that if he wishes to prolong and make the most of his gratifications, *he must avoid excess.*

"The field of amusing literature in this country is extremely ample, the soil rich, and cultivated with great care. If the reader's taste incline him to *poetry*, the harvest is so plentiful, that the chief difficulty will be found in the selection of the fruits. Some of the principal writers of English *periodical papers* have just been mentioned. The superior and almost unrivalled reputation of these has yet left unclaimed a considerable share of praise, which we readily concede to the productions of later

essayists, who have been enabled, by their attention to modern manners and newer foibles, to give additional interest to their lucubrations. p. 11—13.

In pursuing his subject the author suggests some hints upon the most eligible plan for deriving improvement from books. The advice of Mr. Gibbon, which was that the student, before he entered on any book or treatise of importance, should revolve in his mind the subject, to review all that he knows of it, and with this preparation to begin to read, is noticed, as is also Dr. Aikin's custom of noting down the general impression left on his mind after the perusal of an author. The advantages arising from attending to these plans are exemplified, and the orator, after describing the nature of the memory, and recommending a methodical and systematic arrangement of subjects read in an appendix, gives an example of a common place-book upon a systematic plan.

The plan of the second discourse is founded upon BAACON's division of human learning into three parts, in reference to the three parts of man's understanding. "*History* belonging to the province of *memory*; *poetry* to that of the *imagination*; and *philosophy* to that of *reason*."

On the subject of history, the author unites under one head for consideration natural history and natural philosophy, and shews the beneficial effects of such a study. It is also noticed, that an "exact and profound knowledge of the records of antiquity, and of the earliest history, traditions, and mythology of the most ancient people, and of the most remote regions, has enabled some learned men (among whom Mr. BRYANT and SIR WILLIAM JONES claim the first rank) to confirm by external testimony the truth of the principal facts recorded in the most ancient and the most authentic history extant; I mean that of the Bible." p. 14.

From this the author proceeds to "another, and an important result from even a superficial knowledge of history, and much more from an intimate acquaintance with it, remains to be considered. Princes and statesmen, intoxicated with the power and influence they actually possess, are extremely liable to dream that they are masters of what they do

not possess, and accordingly make frequent attempts to produce considerable and permanent changes in the state of society. Vain and presumptuous attempt! these deluded men know not that they are instruments in the hands of a superior intelligence to work out not *their own* designs, but *his*. They mean to produce one effect, and another extremely different is the result; and this is often the case with the few who are actuated by benevolent and public spirited motives, as with the far greater number who act only from the basest and most selfish ones. To give a few instances: the assassination of Julius Cæsar was doubtless in itself a most unjustifiable, treacherous, and cruel deed; yet of the chief actor in that tragedy it has been not more beautifully than truly said,

- * This was the noblest Roman of them all:
- * All the conspirators, save only he,
- * Did that they did, in envy of great Cæsar:
- * He, only, in a general honest thought,
- * And common good to all, made one of them.
- * His life was gentle, and the elements
- * So mixed in him, that Nature might stand up
- * And say to all the world, *this was a man!*

Certainly, in the part which he took, Brutus had no view but that of restoring, as he thought, the liberty of Rome: but what was the sequel, and in all probability the effect, in a great degree, of this attempt?—the establishment, after a few years, of a tyranny a thousand times more jealous, sanguinary, and odious, than that mild though absolute sway, to a subjection to which Brutus thought death itself preferable.

"To pass from ancient history to events of later date, and from a character of eminent virtue to one of at least equal depravity; we may remark, that the craft, perfidy, and violence which Louis XI. of France employed for the purpose of annexing to his own dominions the valuable territories of the princess of Burgundy, had the immediate effect of throwing them into the possession of the house of Austria. 'Thus Louis' (to use the words of an eloquent historian) 'contributed, far contrary to his intention, to raise up a rival power, which, during two centuries, has thwarted the measures, opposed the arms, and checked the progress of his successors.'

"One of the most important eras in the history of our own country is the period when Henry VII. allowed his nobility to alienate their estates. Little did this selfish and politic prince think that by this permission he was preparing the way for a prodigious diminution of the regal power, and at length for the suspension of the monarchy itself. As little did his son imagine that the profligate and capricious measures he adopted would lead to the abolition of the mode of worship to which he was devoted, and to the admission of the opinions of the reformed church, which he hated.

"The efforts of the Emperor Charles V. in the earlier part of his reign, to oppose the reformation in Germany, and at a later period of his life to suppress it in the Low Countries, produced an effect exactly opposite to what he intended; as did the more violent and cruel measures of his son, the result of which was the dismemberment and emancipation of some of his most valuable provinces.

"Our own times have witnessed instances of the same kind by no means less striking than those just mentioned; but on this delicate subject it would be improper to enlarge. On the whole, the inference which we must inevitably draw from some of the most important events recorded in the ample page of *history*, is, that *the world is governed, not by the wisdom or the will of man, but by the providence of God.*" p. 16—20.

On the subject of theology the author introduces the following remarks.

"The usual division of this subject is into *natural and revealed religion*. I confess myself to be of the opinion of those who believe that, in the common acceptance of the phrase, there is properly *no such thing as natural religion*; that the crude ideas and superstitious practices of uncultivated nations are only the long accumulated and infinitely varied corruptions of some tradition nearly, it is probable, coeval with the world; and that the form of natural religion, which was so fashionable in this country in the beginning and towards the middle of the last century, is only a faint copy, a dim reflection of the light of revealed truth. Since the period just mentioned, the system of those who reject revelation has un-

dergone a considerable change; in-
somuch that few will now be found
to take much interest, either in the
general principle, or in the particular
doctrines of the *religion of nature*. My
present concern is, therefore, only
with *revealed religion*, and that I may
not altogether exhaust your patience,
I shall confine myself to the subject
of the *Christian Revelation*.

"I affirm then, without fear of being
contradicted by any competent judge
of the subject, that the *historical evi-
dences of the origin and first propagation
of Christianity, are incontestable*: they
have never even been shaken by the
most powerful and best directed at-
tacks: the minutest scrutiny into the
incidental facts connected with the
story, (a kind of test peculiarly deli-
cate and decisive) has only afforded
additional confirmation of its truth,
while the authenticity of its earliest
records has been confirmed by a suc-
cession of testimonies far superior,
both in number and weight, to what
any other writings of equal age, or
indeed of any age, can boast.

"That Mr. Gibbon, who from his
intimate acquaintance with history,
has been justly thought to have per-
ceived more clearly than the gener-
ality of unbelievers, the force of this
argument, was proportionably im-
pressed by it, appears from his origi-
nal and elaborate attempt to set it
aside. He, as is well known, has
ascribed the rapid spread of Chris-
tianity to certain causes, which, though
he calls them *subordinate*, he mani-
festly considers as the real and sole
causes of the effect: the principal of
these are, *the zeal of the primitive con-
verts, the strictness of their morals and
discipline, and the doctrine of future re-
wards*. But, as has been most justly
observed, this eminent historian 'gives
' no account at all of the *cause* of the
' great zeal of the primitive Chris-
' tians, of the strictness of their dis-
' cipline, or how so many persons
' were induced to believe these flat-
' tering promises of future happiness,
' so as to live and die in the firm be-
' lief of it. Consequently, the great
' difficulty of the ready reception of
' the gospel, and the rapid spread of
' Christianity, without being support-
' ed by miracles, remains just as he
' found it, that is, wholly unaccounted
' for.' How far Mr. Gibbon has suc-
ceeded in his general attempt to dis-
credit the evidences of Christianity,

and in the particular arguments he has
adduced for that purpose, is a ques-
tion which may be safely left to the
decision of any competent and im-
partial person, who will take the trou-
ble of comparing his operations on
the subject with what has been said
in reply to him by Dr. Watson in his
Apology for Christianity, and by Dr.
Priestley in his *Letters to a philosophical
unbeliever*.

"Should any one desire to know
what some of the latest and most en-
terprizing infidels (particularly of the
French nation) have attempted on
this most untractable subject of the
*historical evidences of the Christian re-
velation*; he may consult the writings
of M. Volney, M. Dupuis, and M.
Boulanger, in which he will find either
an ignorance, or a perversion of the
most commonly known facts that will
astonish him, together with a degree
of absurdity and intrepidity (if that
be the proper word) far more charac-
teristic of an unsettled and disordered
mind, than of even the semblance of
sound reason and argument." p. 49
—53.

CXLIII. ORIGINAL POEMS AND
TRANSLATIONS; particularly *Ambra*.
From *Lorenzo de Medici*. Chiefly
by SUSANNA WATTS, 8vo.

THE contents of this collection
are—*Ambra*, from *Lorenzo de
Medici*—Sonnet, from ditto—Sonnet,
from Card. Bembo—Flight to Paris
—German Drama—Quadrille—A
Forlorn Stranger—Pope's Prologue
to *Cato* imitated—The Lark's Hymn
—Prologue for the Theatre, Botany
Bay—Rhymes in praise of Rhyme—
General Prologue—Autumnal Scene
—Love Song—Provincial Prologue—
Complaint of the Genius of Flowers
—Canzonette from *Metastasio*—Can-
tatas, ditto—Prologue.

As the principal poem, *Ambra*, does
not so well admit an extract, we pre-
sent our readers with two or three of
the shorter pieces.

SONNET from *Lorenzo*.

"Full oft my mind recalls, with tender
care,
And memory ever shall preserve the trace,
The vest that wrapt her form, the time,
the place,
When first I gaz'd, enraptur'd on my fair:
How then she look'd, thou, Love! art well
aware,

For by her side thou' keep'st with faithful
 pace :

Her beauty, virtue, gentleness, and grace,
 No fancy can depict, no tongue declare :

O'er her white robe no shining tresses fell ;

So sun-beams sporting on the Alpine
 heights,

Spread o'er the snow in many a golden
 ray ;

But ah ! the time, the place, I spare to tell ;

'Tis *Paradise* where'er her foot alights,

And when her beauties shine abroad 'tis
day." p. 27, 28.

" PROLOGUE. — *At the opening of
 the Theatre at Botany Bay.*

" From distant climes, o'er wide spread seas
 we come,

(Though not with much éclat, or beat of
 drum)

True patriots all ; for be it understood,
 We left our country for our country's good ;

No private views disgrac'd our generous
 zeal ;

What urg'd our travels, was our country's
 weal ;

And none will doubt, but that our emigra-
 tion

Has prov'd most useful to the British nation.

But you enquire, in us whence springs this
 rage,

' To strut and fret our hour upon the stage ?'

Could aught, within our former practice,
 teach,

Talents like ours, dramatic fame to reach ?

List, list, Oh list, before this court I plead,

Our claim well founded to theatric meed.

He, who to midnight ladders is no stranger,
 You'll grant will make an admirable *Ran-*

gor ;

To seek *Macheath* we have not far to roam,

And sure in *Filch* I shall be quite at home ;

Unrivall'd there, none will dispute my claim

To high pre-eminence, and unequal'd fame.

As oft on *Gulshill* we have ta'en our stand,

' When 'twas so dark, you could not see
 your hand ;'

Some true-bred *Falstaff* we may hope to
 start,

Who, when well-bolster'd, well will play his
 part.

The scene to vary, we shall try in time,

To treat you, now and then, with pantomime ;

Here light and easy *Columbines* are found,

And well-try'd *Harlequins* with us abound ;

From durance vile our precious selves to
 keep,

We oft had recourse to the flying leap ;

To a black face have sometimes ow'd escape,

And *Hounslow* heath has prov'd the worth
 of crane.

But how, you ask, can we e'er hope to
 soar

Above these scenes, and rise to tragic lore ?

Oh ! we have forc'd, too oft, th' unwilling
 tear,

And petrify'd the heart with real fear ;

Macbeth a harvest of applause will reap,

For some, of us, I fear, ' have murder'd
 sleep.'

His lady too, with grace, will dream and
 talk ;

Our females have been us'd at night to
 walk ;

While *Shylock*, thirsting to extinguish life,

With ready hand will whet the murderer's
 knife :

Sometimes, indeed, so various is our art,

An actor may improve and mend his part ;

' Give me a horse,' bawls *Richard*, like a
 drone ;

We'll find a man would help himself to one.

Grant us your favour, put us to the test ;

To gain your smiles we'll do our very best,

And, without dread of future turnkey *Lockits*,

Thus, in an honest way, still pick your *pock-*

ets." p. 84—87.

" RHYMES IN PRAISE OF RHYME.

" Though we must own, poetic diction

Too oft delights to deal in fiction ;

Yet this is certain, honest rhyme

Will tell plain truth at any time,

And in one word will oft say more,

Than the best prose could in a score,

A few plain cases we shall state,

To free this matter from debate.

Mark you yon glutton at a feast ?

And what says rhyme ? he calls him—*least* ;

See you yon drunkards swilling wine ?

Rhyme in a moment names them—*wine* ;

When *Flavia*, not content with four,

Adds a fifth husband to her store,

Rhyme *thinks* a word, but speaks no more ;

What wants that senator who blusters,

And all his tropes and figures musters,

Against the man who rules the steerage ?

Rhyme whispers in your ear—a *portage*.

What makes yon patriot strain his lungs,

And bawl as loud as twenty tongues,

To prove his country's dire disgrace ?

Rhyme smiling says—a *place, a place*.

When priests above seek their abode,

Yet love to loiter on the road,

And still on lords and statesmen fawn,

Rhyme shakes his head, and whispers—

lawn.

Which is the nymph, who, soon as seen,

Is hail'd through Europe, Beauty's Queen,

Before whose charms the fairest fade ?

Rhyme gently sighs—the *British maid*,

Which is the man, whose daring soul

Conducts in war, from pole to pole,

His country's proud triumphant car ?

Rhyme shouts aloud—the *British tar*."

p. 88, 89.

As the two last pieces were not

written by the fair authoress her-

self, but by a gentleman, we select

the following to give a fuller spe-

cimen of her abilities, we shall select a passage from the "autumnal scene," describing a storm, in which an allusion is made to Miss Linwood's beautiful picture of the Gleaner.

"One beauteous girl, amid th' affrighted train,
With calmer footsteps pac'd the delug'd plain;
An orphan, whom, her little stores to share,
A village matron train'd with tender care.
How fair the little maid, her mind how sweet,

Each rustic tongue would o'er and o'er repeat;

'Twas her's to charm, in sober talk or play,
Joy of the grave, and darling of the gay!
The rural sage, as at his cottage-door
He sat and mus'd on pleasures then no more,
Lov'd to behold the gentle listener near,
And win with story long her youthful ear:
While as th' alluring tales her mind engage,
Her tender features wear the thought of age.
No sports her young companions joy'd to taste,

Except her frolic smiles the gambol grac'd;
But now, subdued by terror's potent pow'r,
They left their partner in the dang'rous hour.

Trembling she sought a shel'ring spot to gain,

Safe from the beating of th' o'erwhelming rain.

At length, o'ergrown with tangled brush-wood round,

A shady bank the little wand'rer found;
Here her faint limbs she rests—high o'er her head,

Its rich embow'ring boughs an oak outspread;

The bloom grows fainter on her lovely cheeks,

Yet her mild look a patient rev'rence speaks:
One trembling hand grasps half her grainy prize,

Half, drop'd beneath her feet, forsaken lies;
One folds her mantle o'er her shiv'ring form,

While her blue eye, upturn'd, surveys the storm.

It pours around—the driving clouds and rain

In one dim hue conjoin skies, trees, and plain;

Off the rude blast assails her features fair,
Tossing with cruel rage her golden hair—

Rain-drops and hail in drifts successive beat,
Cold, keen, and pointed on her unshod feet;
Sedate she sits—she fears, but not despairs;
Her tender breast a magic corslet wears;
There innocence has fix'd her hallow'd seat,
And taught the heart with holy hope to beat.

Ah! what, when nature thus terrific hours,

And, awful, wakes her elemental pow'rs;

When danger, clad in horrors, from his hand
Hurls the dire bolt, and darts the fiery brand;
When all creation, in a pause, attends,
And dread destruction from on high descends:

Ah: what can still the tort'ring thro' of fear,
But the sweet hope that GUARDIAN POW'ER is near?

That HE who rules the storm, will deign to spread

His heavenly buckler o'er the guiltless head?"

p. 99—102.

CXLIV. PITT and his STATUE;
an Epistle to the Subscribers: also
Lord B— and his Motions, &c. &c.
By PETER PINDAR, ESQ. 4to.

OUR readers are pretty well acquainted with this eccentric writer and his style, which does not improve in delicacy. The following, in that respect, is the most unexceptionable passage we can select, and it might be thought inattentive wholly to pass over a writer once so popular; and whose writings might afford innocent entertainment, could he separate his wit (which is genuine and poignant) from indelicacy and profaneness.

Proh Impudentiam.

AN ODE.

"Pretending love for his dear country,
Not love for his dear self and dear relations,

Pitt came, with all the family effrontery,
And took possession of the highest stations;

Began of politics the game;

Gambled and lost;

But who must answer for the cost?

Not he, indeed!—a duck, confounded lame,

Not unattended, waddling—no—the nation
Sent after him her warmest execration.

How like the gambler!—betting high—

A thousand on the spinning dye!

For him, poor dev'l, a large amount!—

He lost—but how must he account?

'Well!' quoth the fellow, 'Gemmen, kick away,

'For curse me if I've got one doit to pay!'

Pitt brings to mind—a father to his son:

'Tom, you are going into trade;

'A handsome fortune may perhaps be won;

'Perhaps you fail, don't be dismay'd,

'And let your modesty ambition stifle;

'So do not be a bankrupt for a trifle.'

CXLV. HINTS for the Improvement of Trusses, intended to render them less inconvenient, and to prevent the necessity of an Understrap, with the Description of a Truss of easy Construction and of slight Expence, for the Use of the labouring Poor. By JAS. PARKINSON, Hoxton. (Pamp.)

IT is not our province to pronounce upon the merit of improvements like the present, but the benevolent design of the inventor in laying open his plan to the public, instead of seeking private pecuniary to himself, deserves honourable mention, and induces us to give our readers his sentiments on that subject, from his preface.

"So much is it the practice to have recourse to patents, to secure to the proprietor the emoluments of any discovery, of real or pretended utility, in relieving the diseases to which the human frame is subject, that if no apology be necessary, yet some explanation may be proper, why it has not been had recourse to in the present instance. The circumstance which renders this explanation almost unavoidable is, that the public has been long in the habit of estimating the value of all such discoveries, by the profits which their proprietors derive from such exclusive patents. Why this practice has not been here adopted will be, perhaps, best shewn by stating the writer's sentiments respecting exclusive patents, in any case where the discovery respects the mitigation, or the removal of disease.

"He considers then, that advertised nostrums, be their forms what they may, are divisible into those which may possess a considerable power over the animal system, or those which cannot possibly influence it in the least, excepting so far as they may affect the imagination.

"With respect to the former of these, it cannot surely be difficult to obtain almost universal assent to the proposition, that such an indiscriminate application of a powerful medicine, as must take place with every advertised nostrum, must certainly sometimes kill. Let its curative powers, in certain states of the body, be admitted to their utmost extent, its mischievous effects, in opposite states, must be admitted also just as far.

"Grant that *James's Fever Powder*, as well as similar antimonial prepara-

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tions of the shops, will effectually remove certain febrile diseases, if employed on the first days of their attack; when, perhaps, profuse discharges of every kind are demanded, and when every vessel is acting with preternatural force. But in the latter stages of these diseases, when the power of almost every vessel has been exhausted by the efforts of the disease, when debility has impaired the action of every organ, and when the thread of life, worn almost away, requires to break it but the smallest shock, should a nostrum of herculean powers be employed? In a word, at the moment when life depends on the employment of the most invigorative remedies, must not death inevitably result from the adoption of that which will rapidly reduce the little remaining strength of the patient. With the danger of similar misapplication must all powerful nostrums be employed; since the circumstances, under which they are delivered to the public, cannot but lead to their indiscriminate adoption.

"With respect to those nostrums which do not really possess any power, except some transient influence on the imagination, the proprietor of them may say, that although they cannot remove, or even mitigate, disease, yet, on the other hand, it cannot be possible that they shall destroy; and that, therefore, he can do no harm by restricting their use by a patent: and as to the various arts employed to obtain their sale, he will say, that all he has to accuse himself of is, the adopting the common practice of those around him, in trying how far he can dip his hand in his neighbour's pocket. Whether this kind of defence will be admitted, when his own conscience is disposed to judge him; or whether, in the inferior courts, he might not, with his whole fraternity, be liable to punishment for obtaining money, under false pretences, is not the object of the present moment to determine; it will only now be attempted to ascertain, whether or not the public is not, in every such instance of deception, most seriously injured.

"However strong may be the propensity to employ nostrums, the disinclination to take physic generally prevents all but such as are really ill from having recourse to them. But being really ill, a medicine of some

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efficacy is necessary, and if this be withheld, the disease is allowed to proceed, and, perhaps, to acquire a force which, afterwards, no means may be sufficient successfully to oppose. Whatever, therefore, prevents the early employment of the necessary remedies, and thereby allows the accumulation of disease, must be highly detrimental, and must, in many cases, occasion the most fatal consequences. In this way, any nostrum, however innocent in itself, which prevents the adopting of proper means for the early opposing of disease, becomes as certainly destructive as if it had in itself possessed the most noxious properties. Under this description of course must be placed the whole tribe of things in various forms, which are said to act by certain mystic or talismanic powers, or, at least, by such powers as common sense does not acknowledge.

"But it may be said, that the nostrum possesses uncommon efficacy, and can hardly ever be misemployed. Allow then that its qualities are so distinctly marked, that in no case whatever can it be misapplied; and that it possesses such specific and curative powers, that one of the most dreadful maladies with which mankind is afflicted is sure to yield to its powers whenever they are opposed to it. It may be asked if any objection can be made to such a nostrum? Undoubtedly the objection to its existence as a nostrum must ever exist, in proportion to its excellency, and to its power of doing good. In proportion to the greatness of any blessing should be the exertions of every human being to promote its diffusion. He who opposes this principle from sordid selfish considerations, must be totally void of humanity, and not mindful that the moment may arrive, when the agonies he himself may suffer, may teach him grievously to lament his having sacrificed the ease and comfort, perhaps the lives, of many at the shrine of avarice.

"Contrivances by which the conveniences, or the luxuries of life are increased, may, perhaps, be considered as fair articles of pecuniary speculation, and of individual exclusive advantage. But ought the necessities of life to undergo such a species of monopoly? Certainly not. Legislators have seen the baneful consequences, and have, therefore, enacted prohibitory laws, and have subjected

those who infringe those laws to severe punishments. But certainly that man is much more deserving of reprobation, who, possessing a knowledge of the means by which a painful, and hitherto fatal disease may be stopped in its career, unfeelingly beholds it spreading its devastation, far and wide; and instead of anxiously seeking to diffuse the blessed antidote, wherever the disease exists, limits it within the small range of a patent: and exerts himself, only to prevent its beneficial influence from extending to any one, who may not possess the power of purchasing it of him, at the price which he has affixed to it.

"Possessing these sentiments respecting the reservation of exclusive property, in those discoveries which conduce to the preservation of life, and the diminution of disease, it was sufficient, to believe it possible, that the present little improvement might, eventually prove beneficial, to produce such a publication of its description, as might prevent any one assuming the principle as their discovery, for the purpose of obtaining an exclusive patent. By stating this, however, it is not meant to arrogate the merit of a very important discovery; it is merely offered as a hint, which may probably suggest means of relief, easy of acquisition, in a disease in which, if these or similar means be omitted, a fatal termination may be expected to occur. A hope is also entertained that the principle, capable of being farther extended, may, under the attention of the ingenious mechanic, or even the patient himself, be so modified, as to be applied to the construction of an instrument, still more simple and more efficacious than any which have been, as yet, adopted."

CXIV. THE LIFE OF MOSES;
designed for the Amusement and Instruction of Youth. By a Lady. 12mo. stitched.

THE preface informs us, that the authoress of this little piece "is young, and in adversity; scarcely yet entered her twenty-second year, she has drank deep of the fountain of human affliction, nor has hitherto been permitted to refuse the bitter draught of keen disappointment." *Pref. iii.*

The *Life of Moses* is divided into

five books, the first of which thus introduces his history.

"It was at the close of a sultry eastern day, and the sun, having dipped his fiercest rays in the great river Nile, appeared to be serenely retiring to his evening's couch, when Jochebed, the wife of Amram, with trembling hands, committed a small ark, composed of bulrushes, to the flags by the river's brink. Will you wonder that she did it with trembling limbs and streaming tears, when I inform you that this little ark, or basket, contained her infant son, a child of three months old, whom the cruel decree of a merciless tyrant, Pharaoh king of Egypt, compelled her thus to expose. Suspicious to the last degree, he feared the fruitful increase of the Hebrews, and had therefore commanded, that all their male children should be destroyed, as soon as born.

"Torn from the arms of their mother, who had given them existence at the manifest hazard of her own, no regard was paid by the savage executioner, to the fond parent's anguish; her loud complaints, her piercing cries, and ceaseless intreaties, are all in vain; her child is barbarously murdered, and she left inconsolable. This was no doubt the cruel fate of thousands; and as a last effort to avoid these pangs, Jochebed consigned her infant to this watery bed. She had hid him three months in her habitation; but that being any longer impracticable, she now determined to cast him unreservedly, into the more immediate hands of the God whom she worshipped; therefore, throwing herself on her knees, she again recommended this beloved object to the divine protection, and then, with reluctant pace and weeping eyes, slowly withdrew to her own abode, having first placed her eldest daughter at a convenient distance, to watch the fate of the precious deposit.

"The evening was mild and beautiful, inasmuch that it induced the royal princess Thermuthis, after bathing, to prolong her accustomed walk.

"The grand display of aqueous beauty, which the river Nile presented, was a subject peculiarly interesting to this noble personage, and she contemplated with inexpressible delight its glassy bosom, when unruined by the boisterous winds, as was now the case. Though surrounded by attendants, she had retired in the

frame of her own mind, and was pensively musing on the scene around her, when, approaching nearer the water's edge, she perceived an object in the flags that attracted her notice; on which she desired one of her women to bring it near, and with her own hands putting aside the rushes that covered the top of this seeming basket, what was her astonishment on beholding a beautiful infant, which the short journey from the river's bank had discomposed! As though sensible of its forlorn situation, the babe wept; and as the hand of Thermuthis rested on the side of the bark, this deserted little one, with eager grasp, clasped her finger, and stretching forth the other hand, seemed to implore compassion, with the pathetic eloquence of tears. 'Doubtless,' (exclaimed the princess, recovering from her surprise,) 'this is one of the Hebrews' children, which my father's decree has obliged them to abandon! Behold! in what moving terms the dear little one intreats protection.' Thermuthis possessed none of her father's cruelty; no disposition so open to the calls of distress as her's; and she thus continued, 'Nor shalt thou, sweet babe, supplicate in vain; lost to thy natural parents, from henceforth Thermuthis will be thy mother, cherishing thee with fond maternal care. I accept the charge heaven has assigned me, and from this moment consider thee as my son. But in thy future prospects I forget thy present wants.' Then addressing her attendants she added, 'Be it your care immediately to seek a nurse of the Hebrew women, to whom I may intrust my foundling, for that support he now requires.'—Scarcely had the words escaped her lips, when Jochebed's daughter, having seen the child in the princess's arms, was returning to inform her mother, and receive her further instructions. She was observed by one of the female train, who acquainted her mistress that a Hebrew girl passed by, and desired leave to call her, as it was possible she could tell them of a nurse for the little stranger.

"The thought was approved of, and the girl, obeying the summons with a low obeisance, waited the princess's commands, who interrogating her on the subject in question, she modestly answered, 'that perhaps her mother would be glad of the charge;

'and as she lived near, if her highness would give permission, she could send her directly to receive her orders.' Upon which Thermuthis, bidding her make haste, said, she would stay on the spot till her mother arrived.—It did not require many minutes for Jochebed to hear the story; and, directed by her daughter, she soon appeared before the princess, who, presenting the child, enquired if she was willing to accept the office of his nurse? adding, that finding him deserted by the river side, she had adopted him as her son; should therefore expect the utmost attention to be paid him, for which she would give proportionable wages, and desiring he might be brought to the palace at least once a week, for her satisfaction that he was doing well under her care. 'Moreover,' said she, 'his name shall be called MOSES, because I drew him out of the water.'

"With inward joy Jochebed agreed to the conditions, and all points being settled, the amiable princess returned to the palace, and the happy mother to her humble abode, where, prostrating herself before the God of Jacob, she poured forth the rapturous effusions of a grateful soul, now in possession of its warmest wishes; then clasping the infant Moses in her arms, what a tide of maternal felicity rushed on her heart! Never had she experienced such exquisite joy; no, not even when told, as the reward of her pains, that a man child was given to her; for then it was tinged with poignant anguish, lest the cruel decree should rob her of this dear-bought jewel. Now! he was restored to her, she could press him to her bosom without the alloy of fear; protected by the royal princess, she had nothing to apprehend; and it is only a mother that can participate her present emotions—description fails and I close a scene too affecting for representation.

"Can you suppose the amiable princess Thermuthis slept the worse, for having performed so beneficent an action? Oh, no! say rather, that the repose of conscious benevolence affords peculiar blessings. Soft were the poppies shed around the couch of this compassionate female; her slumbers sweet and gentle, rendered pleasant by the most agreeable visionary images, in which she beheld her little

charge advanced to regal dignity, and herself respected and caressed as the means of his promotion. Sleep on, illustrious damsel! may the choicest blessings of indulgent heaven rest on thee, and thy humanity be its own reward!—Far unlike the disturbed repose of thy cruel father, who, possessed of arbitrary sway, found that even the throne and royal diadem could not command that balmy rest, which, perhaps, was enjoyed by his meanest subject, unfettered with those shackles that bound their imperious sovereign. For when those venomous reptiles, (strangers to peace) suspicion, jealousy, and cruelty, wind themselves within the folds of a regal vesture, they fail not to gnaw with intense anguish the entrails of its unhappy wearer: then even the splendid pomp of royalty becomes its own punishment, and the softest pillow is planted with thorns, which wound the head that presses its inviting surface."

P. 1—5.

Upon the flight of Moses from the land of Egypt the following reflections are introduced.

"We have hitherto seen Moses only as the favourite of Providence, in the court of one of the greatest potentates of the earth; beloved and revered by those who could do his virtuous and glorious actions justice; nor till now had the despicable head of envy or malice dared to shew itself; blessed with the gifts of fortune and of fame, enjoying the affections of the best of parents, and often happy in their society, he had scarcely a wish ungratified, and was possessed of every felicity that could render life desirable.—Now observe the painful reverse; deprived of his dearest relatives—banished a kingdom where he had merited only applause—unattended, and almost without the common necessities of subsistence, behold him flying for his life, and uncertain whether all his precautions might not end in destruction. Alas! what a picture does Moses present, of the little dependence there is to be placed on worldly prosperity, when even the smallest breath can level our brightest hopes in the dust, covering us with confusion and dismay! What reliance can be placed upon such fleeting shadows, that mock us with the appearance of substance, holding out to our view the most alluring colours, and promising ex-

tensive bliss—Inviting our incantious footsteps to follow, with eager earnestness, those retreating bubbles, that at length burst in cruel disappointment, and miserably overwhelm the too credulous expectant of proffered, but false felicity. Where can an unhappy being, thus imposed on, and then cruelly deserted, expect to find support against this accumulated load of wretchedness, much less a competent recompence of real and substantial happiness, in exchange for the airy phantom? Say, can human philosophy, with all its high attainments ransacked to the utmost—will it afford the demanded blessing, and properly fortify the mind of man to bear up against the most adverse turns of fortune. Alas! how have its boasted excellencies failed here; and the utmost it could arrive at, in the greatest stretch of human woe, has been in a cowardly and impious manner, forcibly to rush out of a life become any longer insupportable.—Will benumbing insensibility shield us from the dreaded evil? Ah, no! often has it been seen, that even the most callous breast is not proof against accumulated disasters; and that heart which had been steeled against a fellow-creature's pangs, has deeply, powerfully felt its own. Whither then shall we turn? whither seek, and where find a shelter from the furious storms of life? whither should we go indeed, but to that omnipotent Protector, who holds out a sure refuge and defence, a never failing resource, an inexhaustible supply of every benefit, and a more than adequate balance for the loss of every worldly good? Moses now in a peculiar manner experienced the value of this impregnable fortress; and though destitute, forlorn, and friendless in a visible sense, yet the God of his fore-fathers was with him in the dreary desert, supporting and comforting his weary soul, rendering the barren path he trod easy and pleasant, and even the wild unfrequented wilderness a fertile plain. So well did his heavenly guardian console and animate his fainting spirits with joyful prospects of never-failing bliss, when he should have exchanged this state of trial and useful probation for a blessed immortality, where undisturbed he would through all eternity bask in the sunshine of supreme, inexpressible felicity, and find the tri-

bling troubles of this transitory life amply compensated for, and swallowed up in one large boundless ocean of seraphic rapture. These are consolations peculiar to the heirs of immortal life; nor can the grovelling worldling, surrounded with all its vanities, for one moment taste the ineffable satisfaction arising from this source, the sure and certain knowledge, that we shall awake to happiness beyond the silent grave." p. 33—35.

Many incidents are introduced in this little book, furnished by the imagination of the authoress: "not one of which," it is observed in the preface, "but *might* have occurred."

This work terminates with the departure of Moses from the family of Jethro to return into the land of Egypt, and for the subsequent part of his life the reader is referred to the Sacred Scriptures.

CXLVII. THE FRIEND OF WOMEN. *Translated from the French of Bourdier de Villemont. By ALEXANDER MORRICE. Thin 8vo.*

THIS work, dedicated to her Royal Highness the Princess of Wales, commences with a short introduction, which is followed by thirteen chapters, the subjects of which are stated in the following division of the subject. The author writes,

"I shall enquire relatively to the rank they hold among us; what is the kind of study and occupation that belongs to them; of their particular pleasures, among which are ranked luxury and dress. I shall, then, proceed to some reflections on love, marriage, and the education of children. I shall, as I go along, treat of the domestic government that naturally belongs to women, and finish with a small picture of their virtues, less uncommon than it pleases some persons to give them credit for. My object is, in few words, to offer to the observation of women, truths, which custom seems desirous of proscribing. If sometimes they have contributed to multiply our wanderings, it is frequently reserved for them to reclaim us. Women can do every thing they dare to undertake: those who have sufficient elevation of soul to preserve this advantage over us, revenge

themselves for our pride by an inestimable benefit; and their charms only become more powerful over those men who deserve this name." p. 11.

The chapter on the rank of women in society begins with the observation that, "those who only consider women as beautiful figures placed here for embellishment and pleasure, have but a very imperfect idea of them. . .

"Women have quite another destination: they are created for a more noble purpose than being held up to public shew. Their charms are but the promise of more enchanting qualities. To reduce them merely to beauties, is degrading them, and almost levelling them with their pictures. They who possess beauty only may make an agreeable figure in a chair of state, and decorate a drawing-room. They are agreeable to look at (to speak literally) but it is necessary that women should possess something more than mere beauty, to derive all the advantages from the intercourse with them, that we have a right to expect." p. 12, 13.

The author argues upon the proposition that, each sex should be improved by the other, and observes, "If men possess a more vigorous mind, it is that they may more effectually assist towards the happiness of those who possess one more delicate. But one sex was never formed to be the oppressor of the other: the close intercourse between them renders their advantages mutual, and the ridiculous debates of superiority are a kind of injury done to nature, and a want of acknowledging its benefits.

"We are born the friends of women, and not their rivals, still less their tyrants.

"To reduce them to slavery, is to use that strength against them which is given us to defend them, and rob society of what forms its sweetest charm: it becomes insipid, if we banish from it that part of the human race which is most proper to animate it." p. 15, 16.

The pernicious and disgusting customs of the East are noticed and reprobated: and on the means by which the favours of women have been obtained, the author observes, "It costs less, in the present day, to obtain the good graces of this sex.

"It is not the greatest intrepidity, or elevation of soul, that makes men

favourites with the women: *little attentions*, minute compliances, and a servile imitation, is sufficient to become a favourite.

"Women, thrown by us into a vortex of continual dissipation, for which they are not made, have contracted a relish for frivolity, and have made it the *ton*. They have so long enslaved the men to their caprices, that they find themselves confounded with them in the same labyrinth.

"Luxury having quite effeminated all, if I may be allowed to say it, the contrast placed by nature between the sexes has disappeared, and the one can only find in the other a weakness capable of augmenting its own." p. 17, 18.

After stating the influence of women, the first chapter is closed with the following observation: "Let them then learn that beauty merits our homage no further than as it accompanies a lovely soul. Nature hardly ever clothes any thing with charms but what is useful—a fair fruit is rarely a poison: thus a lovely woman of a vicious disposition is a monster in nature." p. 22.

In the second chapter, which is on the studies suitable to women, the author proposes the question. "But what are the objects to which women can reasonably apply themselves?" and in his reply says, that "among all the sciences which exercise the wonderful activity of the human mind, there are but some few that are within their reach." p. 25.

Theology is considered as an unsuitable study for them; and the following subjects are recommended; "physic, history, painting, music, and poetry."

On the occupations of women it is observed, "labour is a law of nature, the observance of which adds to the fame and happiness of human beings.

"Rank, fortune, sex, *nor any reason*, can make it be dispensed with; and nothing is more deserving of contempt than that languor of the soul which inclines it to fly from itself. To do nothing is, as far as they can, to sink into non-existence." p. 33.

In this chapter is introduced the following description of a woman of fashion: "What is called a woman of fashion (Ha! who does not form one of that number in the present day?) gets up not very early in the

morning, passes the rest of it at the toilette, or often receives visits in a dishabille more than gallant. After dinner they dress for the play or the promenade; go from thence to glitter at a supper, and return to sleep at a late hour, in order to run the next day the same equally useless career." p. 34, 35.

Cards are reprobated as childish, and, from their occupying time which ought to be engaged in active employment, as prejudicial to health.

The unavailing attempts to remedy the consequences of idleness are noticed. It is remarked that, "to fly from the black vapours which idleness causes, are there then no other means than plunging into folly? Yes, without doubt it is a wise medium, but which is seldom sought for: we may divide our beauties into idlers and madcaps, nearly the same as they divide them into fair and brunettes.

"They who preserve themselves from pining, too frequently give themselves up to a dissipation which makes them parade to excess, and long for every thing they see. Whims succeed each other rapidly, and keep them in continual motion: it is a new trinket they are mad after; sometimes it is a dog or a parrot they are charmed with; a set of china equally engrosses their regards. Their minds, always filled with new trifles, have not a moment's relaxation; and in an habitual leisure they complain of not being able to enjoy a single instant.

"It is thus," as an antient writer said, 'that life is passed away without doing any thing at all, or in doing every other thing but what should be done.' I wish the ladies I am treating of would take a whim of putting down on paper an exact account of every thing they have done through the day, to be laid on their toilette every night; they would see that they are in the predicament I speak of—that they either do nothing, or attend only to trifles.

"In a word, it is necessary there should be a real daily employment: the body should have its task as well as the mind, &c." p. 38, 39.

Employment is recommended by the following examples: "Homer speaks to us of princesses who took upon them the economy of their hous-

holds and the care of their servants, and also made the clothes of their husbands and family.

"He describes Andromache to us as employing herself in works of embroidery: Helen made rich carpets, which she also embroidered. The celebrated Penelope and her web are well known.

"Terence, Virgil, and all the authors as well sacred as profane, agree as to the active and laborious lives of women; and even at Rome, in its most corrupted times, Augustus, from the account of Suetonius, wore no other clothes than those made by his wife or his sister.

"It was even a custom in the last century for women to employ themselves in useful works. The half of our ancient nobility were not contented with employing only some part of the day in ingenuity: there may be seen in France many mansions in which the whole furniture has been worked by the lady of the house.

"There are always sufficient examples to quote for the encouraging women to activity. The Germans, that wise nation, who have least degenerated from the antient manners, have preserved in their women that love for work that they themselves possess. In all the German courts, the princesses work assiduously among their ladies, and do not blush at being employed about domestic concerns—but they would blush to be found idlers. As they do not think women have the shameful privilege of doing nothing, they think that the love of employment is a virtue which sets off the others, and which does honour to their sex even upon a throne." p. 40, 41.

In the chapter on domestic government the author observes, "Man is the arm; he bears the weight of labour: but the woman is the eye; she watches over every thing, at all times: it is through the keenness of her sight that it is reserved for her to perceive every thing that is for the benefit of the family. What cares are there not daily required for the details of the table, of lodging, and company? What a continual attention to bring up her children properly, and to govern them according to their dispositions! The daughters are early associated by the mother in her duties; and her example is an excellent in-

structor for them. A daughter who has assisted in making the charms of a private life predominate in her father's house, will consequently make it reign in that of her husband. And it is thus that the race of careful and attentive wives are perpetuated." p. 125.

Toward the close of the work a sketch of the life of Madame Maintenon is given.

The foregoing extracts, which we consider as some of the best parts of the work, will, we think, enable our readers to form their opinions of its merits.

CXLVIII. PHILARIO AND CLARINDA. *A Warning to Youth against Scepticism, Infidelity, and Vice.* By the late Rev. JOHN THOROWGOOD. 12mo.

THE preface to this little book informs us that it was written before the author had reached his *twentieth* year, and that he would not consent to its being printed during his life. It consists of six letters, addressed to one who is introduced to our notice as his revered tutor, father, and friend: and contains the principal circumstances in the life of Philario.

Philario is represented as when very young to have obtained the friendship and esteem of a pious family, in which was the amiable and lovely Clarinda, who soon made an impression of affection upon Philario's heart: upon the first communication of his sentiments to Clarinda he meets with a repulse: several conversations are related, in which he gained no satisfactory reply. Receiving intelligence that he must prepare to remove to London, his mind was filled with anxiety, because the "place he possessed in the esteem of Clarinda was so uncertain, and his situation respecting her was so precarious."

Upon the eve of his setting out for London he renews his professions of the sincerity of his love, and earnestly solicits to be made acquainted with her sentiments towards him. After many arguments used by Clarinda to enforce the propriety of keeping them secret from him, he at last "wrested a confession from her, that a mutual passion had long retained

the possession of her soul." In this conversation she seems to anticipate what afterwards actually took place.

Apprehending the circumstances described in this volume are too often realized, we would join in the design of the pious author and Editor to warn against the evils which are here deprecated, and present to our readers Philario's account of himself upon his arrival in London, and of his subsequent defection. This is his language. "I held vice, at least the overt acts of it, in the utmost abhorrence.—The company and amusements of the gay part of mankind were the objects of my contempt and aversion, and as I could not discover wherein the pleasures of wine and madness, of splendor and gaiety, of luxury and extravagance, consisted, I experienced not the least inclination of enrolling myself in the number of their votaries.—My happiness centered in the improvement of the mind: books, and instructive, rather than diverting company, were my unfashionable amusements.—I was unacquainted, nor did I desire to be acquainted, with the polite arts of dissimulation and gallantry. Sincerity, and an ingenuous frankness, composed my native disposition, and prevailed in all my conversation." p. 56, 57.

Prior to the corrupting of his mind, his affection for Clarinda continued to prevail in purity and ardour; but after his mind was influenced by the principles of infidelity, the reverse took place.

Philario's principles were corrupted by a young man, son to a gentleman of peculiar worth and excellency, distinguished by his fine sense, solid understanding, and amiable deportment, with whom he had contracted an acquaintance. The uncommon abilities of this youth made Philario desirous of cultivating an intimacy with him; for although, when in the company of his dissolute associates, he abandoned himself to vice and debauchery, yet he demeaned himself with so much caution, art, and dissimulation in the presence of his friends, that they readily believed him to be what they wished him. By crafty measures he contaminated Philario's mind; for the author writes, "Sensible that if he pulled off the mask, and at once manifested him-

self in his proper colours, I should start back with terror at the hideous appearance, he made his approaches slow, but sure; imperceptible, but effectual. Sometimes he would largely descant (and oh! how ingenuously) on the excellence and dignity of human nature.—Sometimes he chose for his topic the native beauty and sublimity of virtue, the natural odiousness and deformity of vice, and the little necessity there was that one should be enforced, or the other prohibited by an external law, since they were such in their own nature, that no obligation could be superadded duly to respect them, superior to the natural sense of every unprejudiced mind.—Sometimes he would vehemently declaim on the superstitions and the prejudices of mankind—the irrational absurdities of the enthusiast—the illiberal tenaciousness of the dogmatist—the narrow and confined ideas of the various sects and parties of mankind, and then with what applause would he crown the present philosophic age, in which men had dared to spurn the ignominious claim of authority, and assert their native liberty and freedom of enquiry.—On these, and similar topics, his reasonings were new to me, nor was I capable of discerning the pernicious tendency of his harangues.—His discourses were ingenious; they carried the appearance of sublimity, and liberality of thought; nor did he make any open attack on the received doctrines of religion; he left them to consequences.—Can it then be a subject of admiration that I, an unexperienced and an unguarded youth, innocent and unsuspecting, fell a victim to his superior and watchful power and address? More effectually to debauch my principles, he directed me to many of those writers, who were in the same interests, and whose works were calculated to promote the same design.—I began with the elegant, the engaging *Shaftesbury*, and terminated my studies of this kind, with *Hobbes* and *Spinoza*.*—That all his hopes of success might not depend on my want of penetration, he now called in dissipation and pleasure to his assistance, and at once endea-

voured the subversion of my principles and my morals.—To accomplish this scheme, more actors were necessary: he therefore introduced, and warmly recommended me to his associates, who had before received a proper account of me to direct their behaviour in my presence.—These all united to initiate me in the gay amusements of the town, to intoxicate me with pleasure, and to accustom me to folly and dissipation.—Company, and good company, they told me, was absolutely necessary for him who would know the world; and a constant attendance upon the theatres was indispensable for him who would acquire the justness of pronunciation, a taste for fine writing, elegance of language, and the beauties of poetry. With specious pretences, and with plausible reasonings, they prevailed on me to accompany them to all places of public resort; and by degrees, by imperceptible degrees, they fully prepared me for every species of vice. While they were thus conducting me in the flowery paths of pleasure, they allowed me no time for reflection, but tortured their invention to entertain me with a constant succession of amusements, leading me from the assembly to the theatre, from the theatre to the opera house, and from thence to every place which afforded the least prospect of entertainment.—When I entered the assembly, or took my seat at the opera, what language can describe the sensations I experienced? The smiling fair, the splendid habits, the sparkling lustres, the harmony of music, the motion of the dance, relaxed the nerves of virtue, and dissolved me in a soft effeminate inability to exercise the severer powers of my mind.—Tuned to harmony, my soul felt the efficacy of music, and became totally obedient to its softest and most melting strains: wholly enervated, passive, and unresisting, I sunk supine, and resigned myself to the impetus of every awakened passion.—Oh! could I speak loud as an archangel's trumpet, my voice should echo through the nations of the world:—Fly, ye young, 'for ever fly these fatal shores, nor ever listen to the syren's song!' But not to be tedious, I found myself inseparably attached to my companions, who at length laid aside re-

* The above was written thirty years since, or some modern philosophers would, doubtless, have been added to the list.

strait, and entertained me and each other with laughter and ridicule (their most potent weapons) on the subject of religion, which they represented to be a foolish superstition, calculated only to influence the minds of the weak, the credulous, and the pusillanimous.—I loved their company; I became incapable of reflection, and by a constant course of dissipation and folly, at length became as vain and as wicked as themselves, and surrendered myself up to every kind of speculative and practical evil.—It was, indeed, a considerable time before I could stifle the reproaches of conscience; but I took the most effectual methods not to be incommoded with its admonitions.—My peace and serenity consisted in being a stranger at home, and in being never unemployed; so that when foreign and public diversions denied their aid, I called in plays, novels, and romances to my assistance, and by an assiduous attention to these means, with a constant care to avoid every opportunity of thinking, I at length became hardened in impiety, and boasted in the superiority I had attained over the sentiments of humanity, and the prejudices of education; and thus by hasty strides, I arrived at the summit of profligacy.—Those of my former friends, whose acquaintance I thought in any respect advantageous, I sometimes visited, but was ever provided with an excuse for making my visits short.—However, I had so much profited under the lectures and examples of my tutors, that I found no difficulty in these visits, to imitate the language and deportment of the virtuous, and to conceal the total change that had taken place in my sentiments and disposition.—Amongst these I wore a mask; but in other company I became a professed advocate for infidelity, and with the utmost effrontery ridiculed every thing of a serious nature.—It is true it was not without considerable difficulty that I divested myself entirely of my native modesty, which for a long time not easily permitted me to express myself in an indecent or profane manner; but as I deemed it a sheepish bashfulness, and an unmanly timidity, I at length, by dint of resolution, and sometimes with the assistance of wine, so entirely overcame it, that there was scarcely

any thing infamous, which I could not utter or perform without a blush.—But instead of polluting my paper with the repetition, or of offending your eyes with the recital of my crimes, suffice it only to say, that I became totally abandoned, and indulged myself, without remorse, in every criminal gratification." p. 68—77.

In proportion as the influence of his religious instructions was overcome by the seducing arts of his companions and their principles, did Philario's affections for Clarinda abate, and his letters to her bore evident marks of coolness and indifference, on which account she wrote to him the following letter:

"SIR,

"It was once very apparent that you really distinguished me from the rest of my sex with a supreme affection.—I was then (as now) conscious that there was nothing in me that merited such a degree of regard, and was astonished to find that you invariably persisted in your professions; but at length induced by such professions, seconded by my own wishes, I believed you sincere, and was ready to imagine that there might be something in me capable of inspiring your love.—Deluded by these imaginations, I at length (though not without great and visible reluctance) resigned my heart to your custody, and fondly flattered myself that I should never have reason to repent of the trust, so great was my confidence in your integrity: but alas! I only flattered myself, and therefore I was deceived.—Yet even in those hours, when I reposed the greatest confidence in your virtue, I was not without some prognostications, without some apprehensions of the event that has now taken place.—You know with what earnestness, with how many tears, I frequently entreated you, without reserve, to inform me of the real situation of your heart, nor wantonly sport with professions which would have so intimate a connection with my future happiness or misery.—You are a witness of my endeavours to convince you that you were mistaken in me; yet still you persisted:—still you declared your love in yet stronger terms.—I repeat not this to reproach you: no, I must do you the justice

to believe that you was then sincere, that you spoke the real dictates of your mind at that time, though you have since withdrawn your affection.—Yes, you love no more!—My own fond heart laments your inconstancy for its own sake; but my whole soul joins in the mournful lamentation on *your* account, since you violate so many sacred engagements, break so many solemn vows, and involve yourself in so much guilt.—Near as your peace and happiness lie to my heart, how shall I rejoice if you can discover any method to exculpate, or at least to extenuate, your fault. For my own part, all I shall say is, that I have entirely resigned myself to bitter reflection, and unhoping sorrow.—As I do not purpose to trouble you in future, may I now be permitted to expostulate with you on your present conduct? I am not led by conjecture, or by uncertain report, when I say, I know you cannot justify it to your own conscience: how then can you act in opposition to the dictates of that faithful monitor, to the remonstrances of that guardian of your virtue? Once you trod and delighted in the paths of religion, and surely nothing but a fatal delusion can have prevailed on you to forsake them.—I need not inform you that happiness is inseparably connected with innocence, and that, if you forfeit the latter, you cannot hope in treading the giddy maze of voluptuous pleasure to possess the former.—Oh! let me entreat you to consider from whence you are fallen, and repent.—Possibly I may never see you more; perhaps I shall never more be favoured with the least instance of your esteem; yet I shall ever be concerned for your happiness, and it will engage my warmest wishes, even in preference to my own. Influenced by this sincere regard, I must once more earnestly entreat you to reflect on the inevitable consequences of your present conduct.—Adieu.” p. 84—88.

To which Philario replied.

“MADAM,

“I am persuaded you are entirely of my opinion, in thinking that a similarity of sentiment, as well as of disposition, ought to lead the way to every matrimonial connection; and therefore as you and I very widely

differ in these respects, it cannot be a subject for surprise, that I decline renewing those professions, with which I prematurely troubled you. I frankly acknowledge that there was a time when you were not indifferent to me; but at that time my powers were contracted, my ideas were few, imperfect, and confined, agreeable to the limited sphere in which I ranged in the pursuit of knowledge.—Swayed by the prejudices of education, and influenced by ‘all that the priest and the nurse had taught,’ I trod in the same narrow path with the uncultivated vulgar, nor ever thought it lawful to take one step out of the common road.—While such were my sentiments and my conduct, it was little astonishing that I regarded you with some sort of admiration; as it is, now I view things in a very different light, that I wonder at my weakness in so doing.—I own, I blush to think, that I so long continued sunk in the depths of superstition, although at the same time I cannot but express my satisfaction at finding myself placed in a new world, and in being capable of viewing things in a different point of light.—I rejoice in being capable of discerning, that the terrors of an hereafter, the Acheron and the Styx of the poets, the paradise of Mahomet, and the future state of the Christians, are equally the children of imagination, and the illusive chimeras of a disordered brain; and that they are all the offspring of enthusiasm, or the instruments of priestcraft, to keep the world in subjection.—While my ideas of things are thus different from your’s, it is by no means strange that an intimate connection can no longer subsist between us; and this I apprehended to be a full answer to your complaints.—But really I must say, that no professions I ever made afford a just foundation for the freedoms you take, in pretending to reprove my present, or to direct my future conduct.—Such liberties, I must own, appear unwarrantable, and as little becoming you as they are agreeable to me; for I now inform you I stand in no need of a tutor, but esteem myself perfectly capable of directing my own conduct—I nevertheless remain your well-wisher,

PHILARIO.”

p. 89—92.

Philario is represented to have continued to tread in the same destructive paths for about six months after he had written the above-mentioned letter, till, in consequence of a midnight debauch, he says, "I was seized with a violent fever, which in a few days brought me to the gates of death, and presented to my astonished view the terrors of an offended Deity, and the dreadful punishment prepared for such sinners as myself.—Instantly conscience, arrayed in all its horrors, flew in my face, and pierced my despairing soul with inconceivable agonies.—In a moment I forgot all my sophisms, and all those specious arguments against the immortality of the soul, the existence and the justice of the Deity, of which I had so vainly boasted in the day of health and prosperity.—Too deeply were these doctrines imprinted on my breast; too strong was the evidence arising from my present sensations to permit me for a moment to doubt their truth.—Oh! with what pangs did they now rend my bosom! How often did I wish they were not realities; but ah! I wished in vain.—I could not presume to look up to the Most High; nor dared I offer up one petition to his throne, but in the utmost agony lay tossing on my bed.—Sometimes my ingratitude to Clarinda, and my breach of so many solemn vows and protestations, distressed my soul: and sometimes my apostacy, my profanity, and notoriously flagitious conduct, filled me with anguish. Reflections, sometimes, on the felicity I had once enjoyed, at other times on the happiness of which I might now and for ever have been the possessor, had it not been for my own folly, drove me to distraction. Frequently was I tempted by some violent means to put an end to my existence, but the dread of the eternal punishment which awaited me in the world of spirits restrained my hands: and now, as if my misery was not complete, or as if there was something yet wanting to render me exquisitely wretched, a letter was brought me in one of the intervals of my disorder, which, on casting my eye on the superscription, I knew to be from Clarinda.—Breaking the seal with apprehension, yet with eagerness, I read these words:——'To convince you that no interested mo-

tives influenced the writer of this epistle thus to trouble you, know that at the moment in which you will peruse it, she is no longer an inhabitant of earth.—Such measures has she taken, that it will not reach your hands till by your unkindness, inconstancy, and apostacy from the paths of virtue, she is descended to the silent mansions of the grave.'

"When I had read these lines, unable longer to sustain the weight of such accumulated miseries, my senses forsook me, and I instantly sunk down in a swoon: nor was it till after a considerable time that the assiduities of my surrounding and astonished friends re-called my flitting spirits, and retrieved me from the arms of death. By their sedulous care I was restored, but a delirium immediately seized my brain, and without intermission retained its seat for the space of several days.—At length nature, exhausted by such strong and long continued agitations, became too weak any longer, in so violent a manner, to exert herself, and I recovered the exercise of my rational faculties: my reason returned; but alas! it only returned to render me more sensible of my misery.

'A bitter change, severer for severe!'

When I recollected what had happened, I earnestly requested to be permitted to read the remainder of the letter, which had been productive of such consequences, to which my friends at length, but not without reluctance, consented. It thus proceeded.

"Yes, Philario, from the borders of the grave I now address you! and surely that solemn circumstance may be expected to add wait to my exhortations. When you peruse these lines (if, indeed, you will think them worthy your perusal) I shall be totally divested of all that care and sollicitude which now possess, or rather prey on my heart, and shall for ever be delivered from every thing that might interrupt celestial bliss.—No more will anxious sorrow; no more will piercing grief disturb my repose; but ineffable joy and satisfaction will for ever reign in my breast. Yet while I continue an inhabitant of this globe, I cannot forbear attempting your recovery, or expressing my anxious wishes for your restoration. I

know the greatest, the last concern that will employ my departing spirit, will be your present melancholy and deplorable situation.—Ah! where is that lovely youth whose engaging qualifications, whose conspicuous virtues, whose manly sense conspired to render him the object of universal delight, and attracted my warmest affection? Ah! where is he whose delight, whose glory, whose chief pursuit was virtue, and in whose breast virtue's attendants, cheerful peace and tranquil pleasure, constantly resided?—‘If thou art he, but ah! how fallen!’—permit me to ask, if it be possible for you to reflect on that period of innocence and peace, without regret?—Or does not the hateful comparison of the present with the past fill your soul with distress and anguish? Oh under what fatal delusion do you lie! By what madness are you actuated? Soon, very soon, that period will arrive when you shall know that virtue and religion are something more than nominal: with rapid speed is that moment hastening when you will need no arguments to convince you of their reality, and of their dread importance.—Do I say it is approaching? the moment is arrived: for I am confident that you cannot even *now* examine your own heart with impartiality, without being constrained to acknowledge the justice of these admonitions. And will you not yield to this examination? or will you continue to shut your eyes to the light that beams around you, till it be too late? Oh! Philario, my dear Philario, awake! The drops that now bedew my cheeks should be increased to floods, could I believe my tears, or my entreaties, would prevail on you to return.—I confess (and I may now without reserve confess) that I most tenderly love you.—My affectionate concern for you has brought me to the borders of the grave, and in all probability will, in a very few weeks, consign me to the dust. Can I then be supposed to offer improper advice? or does not my affection merit this small return? Only, (it is all I ask) only spend one hour in serious reflection. Permit your heart to answer, and it will say—‘I dare not.’ How then will you dare to present yourself before the tribunal of heaven, polluted as you are with crimes too flagitious and too notorious to admit of the least

palliation or excuse? My heart bleeds at the prospect of the soul-rending agonies you must shortly undergo, either in this world, when conscience shall be awakened, or inevitably in the next, when your eyes shall be no longer blinded, and when a full conviction of guilt shall sink you into the depths of absolute despair. Oh! may the former be speedily your severe but salutary, your painful but beneficial experience.—I pity you, I mourn for you, I pray for you; and if the exercise of reason be granted me, my last, my expiring breath will be spent in an earnest petition for the restoration of the lost, the undone Philario!—With tears I lament that you ever knew me, since our acquaintance has been productive of such baneful consequences, and since the violation of the vows and promises you have so solemnly and frequently made me so greatly swells the list of your crimes, and will hereafter fill your soul with such deep distress: yet so well I love you, that I earnestly wish the anguish of this distress may speedily invade your bosom.—Oh! could I but hear before I die this pleasing, this happy intelligence—‘that you repented,’—then should I depart in peace.—This one admonition will I give you; this single word of advice will I offer for your serious attention. When the recollection of your multiplied and enormous transgressions shall overwhelm your soul, let me intreat you not to give way to despair, for there is mercy even for the vilest and the most abandoned of sinners.—At present, perhaps, you may be unable to see the reason and the propriety of this admonition; but if you preserve this paper till God be pleased to awaken you, you will know it is not without cause I am apprehensive of such an event, and that it is not without reason that I forewarn you of such a danger.—But to close: though I am sensible that a letter, and especially such a letter as this, from one so little esteemed as I am, must be tedious and disgusting, yet I rely on the information it contains for a pardon and excuse, for it brings with it the intelligence (perhaps the grateful intelligence) that I shall no more intrude on your scenes of gaiety—that I shall no more interrupt your pleasures—nor ever more assume the ungrateful liberty of reproving your

conduct; but yet remember, if this letter fail of producing any salutary effect, and if you can peruse it without emotion, it will add to the enormity of your guilt, render you more inexcusable, and at the day of judgment be a witness against you.—The only hope with which I close life, and with the expression of which I will terminate this epistle is, that you may be so visited by divine grace in this world, that when you take your leave of it I may be permitted first to welcome you to the ethereal mansions; for I die animated with the brightest hopes of being admitted, through the merits of my all gracious Redeemer, into the presence of my God, where boundless streams of bliss for ever flow; and surely it will be an addition even to celestial bliss to be permitted to hover round your dying pillow—to watch the decays of nature—to breathe in gentle whispers divine consolations—with rapture to guide you in your flight through the planetary and starry regions, and to introduce you into the empyreal heavens, and the presence of your God! Till that blissful day—Adieu!”

“Had this letter reached my hands a few days sooner, I should have regarded it as nothing but enthusiastic extravagance; but my present circumstances taught me to feel the force and significance of every sentence.—‘And is she gone?’ cried I.—‘Ah! what prayers did the dying saint pour out for me!—And could she indeed forgive the inconstancy, the ingratitude, the perjury of the wretch who prematurely hurried her to the grave!—Not only forgive, but could she pray and plead, and weep for him? Amiable goodness!—Nor have her prayers been offered up in vain; I am indeed awakened; but alas! it will never be permitted her to welcome me to the seats of bliss; my guilt has been too aggravated, my crimes have been too atrocious!’ These, and such as these, were my soliloquies, the genuine reflections of a soul, on which the light of truth began to dawn; but the sequel of my melancholy narrative must be the subject of another letter.” p. 94—108.

It was deemed necessary for Philario to retire into the country for the restoration of his health; he unexpectedly meets Clarinda, and a com-

plete reconciliation takes place; the happy death-bed of Clarinda is described, and Philario, under remorse of conscience, retires from the world and gives himself up entirely to melancholy and gloom.

CXLIX. POEMS. By FRANCIS WRANGHAM, M. A. Member of Trinity-College, Cambridge, large 12mo.

THIS work contains two poems, the first on the Restoration of the Jews, and the second on the Fall of Babylon, to which are added several smaller poems.

On the Restoration of the Jews the poet briefly notices the principal circumstances attending Israel's introduction, and then describes their degeneracy and punishment thus:

“As some tall vine, whose blushing fruitage
glows
Beneath the lustre of the noon-tide ray,
Long ISRAEL flourish'd; 'till, by gradual
shade
Darken'd to deepest crimson, guilt provok'd
Th' OMNIPOTENT'S accumulated ire,
And urg'd his bolt. Upon the double throne
Sat rash rebellion, ever prompt to burst
From duty's guidance: *Sion's* dames were
fair,
But frail as fair; such, ALBION, thine (if
thine
Rightly the bard hath noted) mirror taught
To roll th' obedient eye, and court the glance
Of staggering triflers, or with zoneless waist
Rouse the lascivious fire; there avarice
ground
The face of indigence; the slanderer there
Wove the false tale; and rob'd devotion,
paid
The homage of the lip, intent with prayer
To mask or hallow crimes. Then God's
wak'd wrath,
Gigantic and impatient of delay,
Sped its vast vengeance from the eastern
sky:
Onward by *Jordan's* stream in mournful
line
The exiles move, with oft-reverted look
Sadly solicitous once more to view
Deserted *Salem*; ere her lessening hills
With dubious image cheat their earnest sight:
The haughty *Babylonian* stalks around,
And in proud mockery taunts the patriot
tear.” p. 8—11.

The miseries experienced by the Jews in consequence of their rejection of the Messiah are recounted, and the accomplishment of prophecy upon

Egypt, Babylon, and Tyre thus described :

" Past is the fame of *Egypt*, whose pale son
Fast, by the midnight lamp, with learned
toil
Skillful to wind the hieroglyphic maze,
Por'd on the treasure'd page, by double fate
Denied to future times. With prone descent
Great *Babylon* is fallen; amid the dust,
Vainly inquisitive, the traveller pries
In fruitless search where Syrian *BELUS* rear'd
His idol form : no human trace around
Informs his doubtful step; no friendly tone
Breaks the disastrous silence. At the hiss
Of serpents haply rustling through the brake,
As parch'd by tropic fire and wild with
thirst,
Their sanguine eye-balls flash, his sinking
heart
Beats with thick fear : meanwhile the bit-
tern moans
In hollow-sounding note ; and the lone owl,
Dusky and slow, with un auspicious scream
Adds horror to the gloom. Beneath the
waves
Old *Tyre* is whelm'd, and all her revelry :
Those hosts, who barter'd *ISRAEL*'s sons for
gold
(The traffickers of blood) no more renew
Th' abhorred merchandize ; no more with
glance
Of keen remark compute the sinew's force,
Or weigh the muscles of their fellow-man.
" And thou, bethink thee, *ALBION*, ere too
late,
Queen of the isles and mart of distant worlds,
That thou like *Tyre* (with hands as deep in
blood
Warm from the veins of *Africa*, and wealth
By arts more vile and darker guilt acquired)
Shall meet an equal doom. The day will
rise,
If justice slumber not, when those proud
ships—
The grace at once and bulwark of thy coast,
That now 'mid baffled tempests range the
globe—
Unequal to a foe so oft engaged,
So oft subdued, shall through their yawning
sides
Receive the victor main ; and in the abyss
Thy cliffs shall sink, their chalky tops alone
Extant above the brine : While as from far
Across the wintry waste the seaman views
The humid net outspread, his piteous heart
(Piteous, though rugged) sorrows o'er thy
fate." p. 15—17.

The return of the Jews is thus re-
presented :

" And see ! they come ! Survey yon sweep-
ing bands ;
Countless as *Persian* bowmen, who beset
Freedom exulting on her *Attick* rock,
When *Asia* rous'd her millions to the war,

And sunk in all her pomp before the foe,
Her vengeance fondly doom'd. With ranks
as full,
But with more prosperous fates and purer
joys
Than swell the warrior's breast, their des-
tined march
The *HEBREWS* bend, from where *Hydaspes*
rol's
His storied tide, or cleaves with holy prow
Th' *Atlantic* main, whose conscious surge re-
veres
Its buoyant load. No *Spaniard* plunderers
they,
Allur'd by gold (whom will not gold al-
lure ?)
With dauntless foot to traverse new-found
realms,
And plunge the wondering savage in the
mine,
Where, guiltless then, the unsunn'd mischief
slept :
No mad crusaders, by the *Roman* priest
Baptiz'd Invincible, with impious zeal
To combat *HALI*'s turban'd race ; and
wade
A second time to *Palestine* through blood :
But call'd by *God*, or from the western
stream
Of *Plata*, or where *Ganges* pours his urn,
In love-knit league they throng. With guar-
dian hand
Messiah, erst their nation's deadliest hate,
Guides the returning host ; and high in air
Waves the bright ensign of the cross, that
once
Led on th' imperial Christian to the fight,
And to his shrinking legions gave the field.
" Separate no more their tribes : his scepter'd
pride
JUDAH resigns ; and *LEVI*'s hallow'd sons
Renounce the ephod, prompt in earlier times
To purge the public stain : for now they
own
Their *SHILOH* come ; nor longer, idly vain,
Assert the useless privilege of birth." p. 24, 25.

On the destruction of *Babylon*, in
describing the devastations made by
the conquering army, we notice par-
ticularly the following passages :

" Now yield those gods, whom prostrate
realms ador'd :
Though gods, unequal to a mortal sword !
In aweless state th' unworshipp'd idols
stand,
And tempt with sacred gold the plunderer's
hand." p. 42.
" Now stoops that tower, from whose broad
top the eye
Of infant science pierc'd the midnight sky ;
First dar'd mid worlds before unknown to
stray,
Scann'd the bright wonders of the milky
way ;

And as in endless round they whirl'd along,
In groups arrang'd, and nam'd the lucid
throng :

Nay, in their glittering aspects seem'd to spy
The hidden page of human destiny !

Vain all her study ! in that comet's glare,
Which shook destruction from its horrid
hair,

Of her sage train deep-vers'd in stellar law,
Not one his country's hapless fate foresaw ;
No heaven-read priest beheld the deepening
gloom,

Or with prophetic tongue foretold her doom." *p. 43.*

This poem concludes with the following warning :

" And thou, *Augusta*, hear ' in this thy day ;'
For once, like thee, lost *BABYLON* was
gay :

With thee wealth's taint has seiz'd the vital
part,

As once with her, and gangrenes at the
heart.

Profusion, avarice, flying hand in hand,
Scatter prolific poisons o'er the land :

The teeming land with noxious life grows
warm,

And reptile mischiefs on its surface swarm :
Like hers, or deaf or faithless to the vow
Of honest passion are thy daughters now :

With well-feign'd flame th' obedient maidens
wed,

If wealth or birth adorn the venal bed ;
Then ere a second moon, more fixed than
they,

With changing beam the jointur'd brides
survey :

Madly they fly where appetite inspires,
Dart the unhallow'd glance, and burn with
real fires.

" Thy sons like hers, a fickle fluttering
train,

Th' illustrious honours of their name pro-
fane ;

Stake half a province on the doubtful die,
And mark the fatal cast without a sigh :

Their heavier hours th' intemperate bowl
beguiles,

Wakes the dull blood, and lights lascivious
smiles ;

Then in the stews they court th' impure
embrace,

Drink deep disease, and mar the future race.

Far other *BRITONS* antient *Gallia* view'd,
When her dead chiefs the plains of *Crecy*
strew'd ;

Proud of such heroes, and by such rever'd,
In that blest age far other dames appear'd :
Blest age, return ; thy sternness soften'd
down,

Charm with our better features and thine
own !

Come ; but resign those glories of the field,
The gleaming falchion and the storied shield :
Renounce the towerly menace of thy brow,
Which frown'd despair on vassal crowds be-
low ;

And true to order, and of all the friend,
To varied rank unvarying law extend.

Ah ! in the snowy robe of peace array'd,
Led by the virtues of the rural shade,
Return, and let advancing time behold
Regenerate man, and other years of gold.

" Then shall no feuds our triple realm di-
vide,

No traitor point the dagger at its side ;
But each with patriot toils his hours shall
crown,

And in his country's welfare find his own." *p. 44—49.*

The date on the title page is 1795,
for which the author, in his preface,
assigns the reason that the greater
part of the poems were published the
latter end of that year.

CL. JOURNEY INTO SOUTH
WALES, through the Counties of Ox-
ford, Warwick, Worcester, Hereford,
Salop, Stafford, Buckingham, and
Hertford, in the Year 1799. By
GEORGE LIPSCOMB, Esq, 8vo.
*Embellished with an engraved Fron-
tispiece of the Fall of the Mynach.*

TO give our readers an idea of
the nature of this work, the fol-
lowing extract from the preface may
suffice.

The author writes. " Although I
cannot boast of having enjoyed many
opportunities, or much leisure, for
antiquarian researches, nor of having
minutely illustrated the history of any
of the places mentioned in that book,
I flatter myself that the strict veracity
every where observed in the descrip-
tions, and the attention with which I
have endeavoured to discriminate
between the truth of history and the
legendary impositions of romance,
have rendered my publication at least
as respectable in the rank to which
it belongs, as those which are placed
on the same shelf of the library : for
while its Author aspires not to the
dignity of an *historian*, he has the satis-
faction of being conscious that he has,
here and there, suggested a hint, not
unworthy of being attended to, by
those who walk in that distinguished
path ; and that there is nothing con-
tained in his performance which was
intended to feed credulity, or to
countenance error." *p. xii, xiii.*
The work is divided into thirty;
eight chapters : the first of which

contains observations "On the Effects of the different Dispositions of Travellers.—On Wit and Learning misapplied.—On Ill Humour.—On Criticism, with a Word to the Reviewers."

After shewing the advantages of a serene temper, and not to allow anticipation in travellers, the author writes. "With regard to the effects produced in descriptive writing, from the possession of superior learning and wit, I think it may be said, that the proper application of wit can alone afford entertainment; the rational display of learning can alone effect improvement; for authors, who have enjoyed all the advantages of profound learning, superadded to the brilliancy of the most poignant wit, have, not unfrequently, bordered on pertness, and sometimes soar into the gloomy regions of scholastic dullness."

"Wit changed into satire, or twisted into pertness, becomes despicable. Learning, applied to childish subjects, or distributed at random, sinks into contempt. They are then the fair game of criticism, and deserve to be exposed to everlasting ridicule." p. 3, 4.

A severe censure is introduced here on *Peter Pindar*, and the author proceeds thus. "Wit, then, to be agreeable, and to afford entertainment, should be directed by good humour; and learning, to be useful and instructive, must serve the cause of truth and promote the practice of virtue. Wit must be devoid of keen severity, and learning of ostentatious pedantry." p. 5.

The influence of the peculiar temper, habit, and nature of the accustomed studies of a traveller upon his observations are noticed; and the author closes his animadversions with the following remarks: "He who drives from *Dover* to the *Land's End* in search of the best fish, should not dare to call this travelling; and yet how often do we discover, that the only taste which is displayed in two or three hundred pages, is that of *port wine*, and the only addition made to the general stock of knowledge, is a catalogue of sign posts, and a detail of a bill of fare."

"It is of very little consequence whether the *Black Bull* or the *Marquis of Granby's Head* afforded the

choicest dinner, or whether my Lord This, or Sir John T'other, slept more soundly at the *Bugle Horn* or the *Star and Garter*; whether the mutton was better roasted at the *Blue Boar* or the *Golden Lion*; or the eels better fried at the *Dog and Pincushion* or the *Pig and Carrot*. A man must be ill employed to travel only to eat, because, in general, this may be done more conveniently at home; but his time is thrown away to a still worse purpose if he plagues the world with a publication of his gormandizing adventures." p. 8, 9.

Some severe reflections on the conduct of the Reviewers finish this chapter.

The second chapter describes the author's journey from London to Oxford in a stage-coach, at which place he quitted it and walked on to Woodstock, where, meeting with a funeral, he notices the manner in which the service of the church is sometimes read, and from the negligence of the officiating clergyman, which he describes, offers the following remarks.

"No man can read *well* who does not possess some degree of judgment, who has not some little understanding of the subject and the language; but I am sometimes at a loss to know how it can happen for a person ever to read at all, without obtaining at least sufficient knowledge of the subject, and sufficient acquaintance with the language, to make him read much better than *even clergymen* often do."

"If their lordships the bishops would be pleased to pay some attention to this very necessary and commendable qualification, as well as to the acquirement of Greek and Hebrew learning, I cannot help thinking that they would do more to prevent secessions from the established church than will ever be effected by the most florid harangues, or the most logical arguments against 'heresy and schism.'"

"The finest language, the most exalted sentiments, and even the soundest piety itself, unaided by propriety of elocution, will produce but little effect on the minds of a mixed congregation; while the sublime truths of the Holy Scriptures, and the excellent Liturgy of the Church of England, when delivered with that serious energy by which they ought

to be enforced, can scarcely fail of making a due and lasting impression.

"Far be it from me to depreciate the necessities and the advantages of the learned languages; but I hope I shall be pardoned by the reverend bench in suggesting, that the prevalence of a careless and inattentive habit of reading the service of the church is really one great cause of the number of dissenters, or rather seceders from the church. All men cannot judge of the learning of the clergy, but there are few so ignorant or unfeeling as not to distinguish between a good reader and a bad one." p. 26, 27.

In the third chapter the account of the journey is continued to Stratford on Avon, where the author made the following observation. "It too frequently happens that a man's poverty is as insurmountable a bar to the good opinion of his neighbours, as to his advancement in life. Of this remark I had an ample illustration at Stratford. The story is very short, and simply this.

"Having an inclination to be present at divine service, I made some enquiries respecting the afternoon preacher, but received such a forbidding account of the clergyman, that no other excitement but that of curiosity could possibly have induced me to have become one of his auditors. I went, however, and though with no design 'to scoff,' certainly with no very fervent hope of improvement,—but how happily and agreeably I was disappointed, this sentence shall be a lasting testimony.

"The language and sentiments of the preacher soon recalled my attention, and rivetted it upon the sacred truths which issued from his lips with irresistible force. The discourse was every thing which it ought to be;—it was plain, correct, and intelligible!—it was nervous, classical, and impressive! I know not whether it came from the heart, but every one of the congregation must have felt that it reached to it—which is, I believe, the best proof we could have of the sincerity and earnestness of the preacher. I found afterwards that this clergyman was poor and unfortunate: had he been rich and ostentatious, the 'scribes and pharisees'

of Stratford would have 'praised and adored him' as readily as their God." p. 37, 38.

The journey is then pursued to Hereford, and the author notices the following places as he proceeds: Alcester; Ragley; Droitwich, and salt springs; city, cathedral, and bridge of Worcester; Severn's famed meads; Malvern village, hill, and bath; Morton Castle; Ledbury; Firzons; Stoke Court; Mordeford; and Fownhope.—The Man of Ross is also introduced with eulogiums by Pope and Goldsmith; history of the Dragon of Mordeford, and of other dragons, legendary tales, the first of which was communicated in consequence of our traveller enquiring the reason for a painted figure of a dragon upon the wall of Mordeford Church; Hereford cathedral, monuments of the prelates, and scite of the castle close the eighth chapter. We meet with the following account of Hereford.

"Hereford is not a populous town: there is no manufactory yet established here; the inhabitants are in consequence poor and idle; they are said to be proud too; and it is certain that pride often accompanies idleness and cathedral churches." p. 82.

From Hereford, passing Foxley, the beautiful eminence called Lady Lift, the village of Lyon's Hall, Eyewood, the seat of the Earl of Oxford and Earl Mortimer, and the extensive encampment called Wabley or Weobley Ditches, our traveller arrives at Presteign, and gives us the following description of the inhabitants of the country.

"The Welch, bold, free, quick, and ardent, are a brave, generous, and hospitable people: prone to anger; but though vehement in their animosities, neither malicious nor implacable.

"The commonalty still preserve the character of our British ancestors; 'robust and hardy; their nerves 'strung by the energy of toil, and 'their blood purified by simplicity of diet;' and as Diodorus Siculus observed, 'they are simple in their manners, and equally void of cunning and wickedness.'" p. 89, 90.

Walking in the church-yard of Presteign, the author introduces the following anecdote of a sifer in the Radnorshire militia.

"The poor fellow, after more than fifty years spent in the service, had obtained his discharge, with the benefit of a *Chelsea* pension: he was journeying towards his native hills, and within sight of the town of *Presteign*, not half a mile from his home, he perished in the snow!

"The morning had seen him, blythe as the lark of summer; it was greeted by the melody of his pipe:—the evening closed upon him, a bleak and stiffened corpse.

"Poor *Tom* had once scraped together a few shillings—the æconomy of a soldier! and in order to do so had nearly starved himself: he fell sick, his life was despaired of:—the surgeon told D—s, the most generous hearted officer in the service, 'poor *Tom Rogers*,' is dying:—the nurse went further; 'he is dead,' said she. D—s gave a last glance at the honest sifer, and thought it possible that the thread of life might yet be spliced: he thought that a latent spark might yet exist, and knowing that if he was dead, the remedy he was about to try could do no mischief, forced some brandy down his throat. He recovered, and lived to thank his benefactor. 'God bless your honour,' said he, 'and I hope if ever I die again, it will be by your honour's side, and that you will not let me be buried without trying another drop of 'brandy'."

"Three years rolled away; the generous D—s left the regiment, went to reside at *Presteign*, and was accidentally one of the first spectators of the poor man's fate: but life was now completely extinguished, and every effort to recover him was ineffectual.

"Farewell, honest soldier! may the green turf lie lightly on thy head." p. 93—95.

The author repeatedly writes with high approbation on the manners of the Welch people, and while at this place remarks,

As I strolled through the fields near *Presteign*, and climbed the neighbouring hills in search of prospects, it frequently happened to me to meet with some rustic wanderers, who were either following their kine, tending their flocks, or collecting dry sticks to feed their evening fires; and this gave me abundant opportunities of remarking the difference between the simple untainted manners of the

Welch peasantry, and the impertinence of large towns. Here every body is unaffectedly civil; and, what is more, disinterestedly so: no naked clamorous children running in your way, and vociferating for halfpence till they deafen you with importunity.

"In one of my walks, a turnpike gate, through which I was to pass, happening to be shut, while I was lifting up the latch that fastened it, a neat old woman, who collects the toll, came out, with many curtesies and apologies, that she did not see me, or I should not have had the trouble to open the gate myself. This anecdote may appear trivial; but where can it be matched in the countries which call themselves polished? If this was not *politeness*, tell me, ye disciples of *Chesterfield*, what is?" p. 96, 97.

The journey is prosecuted through New Radnor and Pennybont to Rhyader-gowy, observing by the way Radnor Castle, a remarkable cascade, and Llandegles Wells. At Rhyader the author is again gratified with the obliging conduct he experienced. He says, "A good-humoured Welch girl was the only attendant, who, though she understood scarcely one word of *English*, manifested that docility of temper, and assiduity to please, which is the superior accomplishment of her station, and which I am happy to have established in my remembrance as the general characteristic of the Welch nation.

"Blush, ye sons of luxury, and votaries of refinement! ye who think that insolence is wit, and rudeness courage! learn of the wild inhabitants of the mountains that generosity of sentiment, which prompts intuitively to oblige, and far excels in its intrinsic value the brightest gems of polished refinement.

"Here we were regaled with an excellent supper. A couple of very fine roasted fowls, a ham, a large dish of veal cutlets, a piece of cold roast beef, and excellent tarts; for all which, including about a quart of strong beer per man we only paid one shilling each.

"Tolerable fare! for what a certain traveller has capiously denominated a miserable place.

"At Rhyader we observed a building of some size used as a dissenting meeting house. On the door was

pasted a prospectus of the Bible, in the *Welsh* language; from which I infer that the literature of this part of the country is chiefly in the hands of the dissenters, as well as in *England*.

"This remark may, perhaps, require some explanation, or at least there may be a few critics who will be inclined to cavil at it. To these I shall only observe, in the very words used by a respectable publisher in *London* some time since, 'The clergy of the church of *England* are, in general, too rich, too proud, too ignorant, or too lazy to attend to the business of compilation.'" p. 114, 115.

The travellers cross the *Wye*, and enter upon the mountains, which are succeeded by desert ground and bogs and immense precipices. They also pass a lead mine, and enter upon the estate of Mr. *Johnes*, at *Hafod*, concerning which the author writes,

"To speak of *Hafod* as a connoisseur, there is a great deal to admire and to praise, and, perhaps, a little to disapprove.

"My expectations, I will candidly acknowledge, had been greatly raised by the several descriptions which I have read of this place; and although some of those expectations were disappointed, it is rather to the honour of the grounds than to their discredit.

"So much stress has been laid on the rarity of the scene, and the striking contrast between it and the rugged aspect of the surrounding country, that I had begun to suppose the *chef d'œuvre* consisted in creating astonishment and feeding surprise, by a display of highly finished ornaments, and laboured decorations.

"So far from its being a place entirely different from the genius of the country, I consider its greatest merit to arise from its consistency, and the suitability of the arrangements to shew some great natural beauties to the most striking advantage.

"Although we admire taste as the handmaid of art, she has a better claim to our regard as the sister of simplicity; a relationship which is, perhaps, seldom so readily discovered as at *Hafod*." p. 127, 128.

After viewing this delightful place, the benevolence of the proprietor is recorded, and taking leave of *Hafod*, the travellers proceed on the road

towards *Aberystwith*, noticing the falls of the *Mynach* and the *Rhyddol*. *Plinlimmon Hill* next engages the attention of the author; but he had not the felicity of visiting its summit in a clear day; as when he was at the top he observes, "we were involved in 'clouds and thick darkness,' and even when this pressure was in some degree lessened, and they receded a little from the cap of the mountain, we had yet between us and the nether world a sea of clouds rolling at our feet, which completely obstructed the prospect." p. 154, 155.

The following account of the guide's cottage, who accompanied them to the top of *Plinlimmon*, is given:

"The inside of this hut was a melancholy specimen of poverty, filth, and idleness, there being scarcely a pane of glass in the small window, which, if entire, would have admitted only a few rays of light—not a chair to sit on,—nor, in short, one single comfort to cheer the wretched existence of its miserable inhabitants.

"A fire of turf indeed there was, which nearly produced suffocation; but such a picture of wretchedness I scarcely ever beheld. And yet this man should not be accounted poor, for he told me he had more than a hundred sheep on the mountains, and no rent to pay." p. 155.

"*Aberystwith* is the next place noticed, from whence the travellers pass on to *Aberayron*, through the village of *Aberath*, the neatest, most rural, and interesting," says the author, "I saw in *Wales*." p. 167.

"The women throughout the northern part of *Cardiganshire* were dressed in blue jackets, with petticoats of the same colour, and sometimes the addition of a blue rug over the shoulders. About the middle of the county their appearance began to vary. The blue mantle gave place to white, and in a few instances to red ones: and as we approached nearer the town of *Cardigan* the number of the former diminished, and of the latter increased.

"In the vicinity of *Aberath*, we saw some of the worsted, of which these mantles are made, just after it had undergone the process of dying.

"It is to the singular appearance of the females of this country, thus adorned, that they ascribe the sudden panic with which the French invaders were struck, when they had

effected a landing at *Fishguard Bay*. Mr. *Tate*, who with a handful of men was bold enough to expose himself and his feeble train to certain and inevitable destruction, and audacious enough to suppose himself capable of holding, or at least of assuming a post to which the disaffected might resort, and where they might make a stand till fresh assistance and additional succours could arrive from *France*, having gained the summit of a lofty eminence near *Fishguard*, was astonished at the military appearance of the opposite hill, which he soon beheld covered, as he thought, with soldiers, but who were, in fact, only a host of *Welsh* women, prompted, some by courage, some by curiosity, and others by apprehension, to reconnoitre the enemy; but these *Cambrian Amazons*, having on their red mantles, struck a terror into the *French*, whose general immediately waited on Lord *Cawdor*, commanding officer of the military force stationed nearest to the spot, and surrendered himself a prisoner at discretion." p. 168, 169.

On the road to Cardigan the scite of a British encampment, called *Cartell yn Dolig*, is noticed, as also the bridge, castle, and market at *Cardigan*. On the road to *Newcastle*, the river *Teivy* and an ancient castle are described. Arriving at *Cardmarthen*, the bridge, castle, and church engage attention, and notice is taken that *Merlin* was born here, A. D. 480. Upon viewing the ruin of the castle in this place, the author enters into the following reflections: "The county goal occupies part of the scite, and its entrance is handsomely built of hewn stone, with iron gratings; and over the door are the horrid but appropriate decorations of immense chains and fetters.

"A row of very mean houses stands on the south side, and within the area of the old castle, the miserable abode of penury and wretchedness; a change great and awful.

"The proud lord, whose very menials shone in the gaudy trappings of splendid pomp, reclined himself within these walls. The gilded couch was perfumed to receive him; the minstrel attuned the harp to 'sounds of sweetest melody'; and all the soft contrivances of ease and luxury await his slumbers, and invite him to repose. Here he praised the trembling lyre, and listened to the songs of heroes!"

"Where are now these delights? Where now are these 'appliances?' The half-starved mendicant and needy cottager extend their rigid or enfeebled limbs on the squalid bed of misery and indigence: the whistling wind is the dismal music of their midnight hour; and the straw pallet or the rushy bed the place of their repose.

"The gay delights, the festive merriment, the splendid pageantry, are fled for ever!

"The mighty warrior, proudly indignant of affronts, and scarcely submitting to the pre-eminence of kingly power, here quartered the arms of liberty with those of courage, and native freedom shone in every action.

"The scene is now reversed: the captive in the dreary dungeon, loaded with fetters and oppressed with chains, is doomed in silent solitude to expiate his crimes, or sinks the miserable victim of obdurate creditors, torn from the kindred arms of love and duty by the relentless violence of those to whom the tender mercies of the law have yielded him a sacrifice." p. 184, 185.

The journey is pursued through *Abergwilly*, *Llandilo-vawr*, *Llandovery*, *Trecastle*, *Llannspddydd*, *Brecon*, *Hay*, and *Kington*, from whence the travellers return to *Presteign*. The different objects worthy of attention on the road are noticed.

The travellers proceed to *Ludlow* by *Mortimer's Crois* and *Richard's Castle*, a place of great antiquity, "but now contains only one object worthy of the travellers notice."

"Beneath the castle is a well, which contains immense quantities of the bones of frogs, and although it has been several times cleansed, they are soon found in as great numbers as before. This happens in spring and autumn, and it has been conjectured that the coldness of the water first killed the frogs, and then destroyed and dissolved the flesh: an experiment has been made to discover the truth of this, by tying a living frog in the water; but no such effect was then produced. This experiment, however, is no farther conclusive than as it disproves the power of water to destroy life; for it may possibly happen that this water possesses the peculiar property of dissolving the flesh of dead animals, although it has no effect on

the same species during life." p. 232, 233.

The journey is then pursued to Ludlow, in which place the castle is the principal subject of attention, with an account of the court of marches, which, says the author, "was a fit instrument, in the hands of a politic prince, for subjugating the independence of the nobles, as well as for checking the growth of the first seeds of freedom, and suppressing the dawn of liberty among the people." p. 254.

Upon the dissolution of this court the subsequent reflections are added. "At the revolution it was found expedient to dissolve the authority of the court of marches, which was accordingly done by an act of parliament, as a 'great grievance and oppression to the subject, an intolerable burden to the principality, and a means of supporting arbitrary power.'

"Thus the iron yoke, which had so long galled the neck of the subject in these parts, was at length broken; and every true patriot must exult at the downfall of an authority, which had been only exerted in support of tyranny and oppression.

"He will walk around these desolated walls, and triumph in their decay. His exultation will not be interrupted by any circumstance of personal injustice having been occasioned by their fall, nor damped by the reflection that the rights or the comforts, even of a single individual, have been sacrificed.

"Triumphant liberty and the incalculable advantages of impartial justice, have succeeded to a scene of arbitrary, capricious, or vindictive punishment. The rights of possession and of inheritance are now respected; where the will of the tyrant was before the only law.

"Innocence no longer trembles at the merciless tribunal of an unjust judge; but commits her cause with honest confidence, to the faithful and unbiassed decision of an impartial jury."

"Guilt, clothed in the robe of greatness, or shielded by the influence of wealth, no longer rears its head with presumptuous security; no longer screens itself from deserved punishment, under the splendid veil of rank; nor defies the authority of the law with the sword of power.

"Moulder ye dreary prisons! once

the abode of the oppressed! Perish ye gorgeous palaces, once the seat of the oppressor! and as ye slowly descend into oblivion, may the decaying fragments of your tottering walls teach succeeding generations how to value the blessings of that *glorious liberty*, which was founded for them, on your ruins, by the wisdom, and cemented with the blood, of a brave and virtuous ancestry.

"And as we venerate that wisdom, which was so nobly exerted, and reverse that sacred blood, which our forefathers have so copiously and gallantly shed, for the benefit of their posterity: let us watch over the precious treasure which they have committed to our charge, with the most anxious solicitude;—let us guard it from every secret encroachment!—let us preserve it from every public attack; and, having experienced the happiness and benefit of possessing it ourselves, let us determine to hand it down to our children's children, with its lustre unsullied and its energy unimpaired! That neither the tumult of factious inquietude, nor the rage of party zeal, nor the ambitious designs of corrupt ministers, may at any time restrain the free exercise of all those civil and religious rights, for which our forefathers fought and died; nor abridge that liberty which has been purchased by so dear a sacrifice." p. 258—261.

"The corporations of this country, as remnants of the feudal system, and as bodies of men privileged above their fellow subjects, for very often imaginary reasons, or, what is still worse, for mean and unbecoming submissions to arbitrary power, for servile attachment to the worst of men, in the worst of times, have been regarded with a jealous eye ever since liberty began to be rightly understood, and duly estimated among us.

"The innumerable abuses which have been cherished in these hotbeds of aristocracy, call loudly for the attention of the legislature; and while every possible degree of vigour is given to the executive government, by strengthening the hands of administration, when extraordinary powers are really necessary, the wisdom of parliament is deeply concerned in preventing, by salutary regulations, the pernicious effects of that uncontrolled authority, which, in many corporations, is lodged in unworthy

hands, and too often exerted to the prejudice, rather than the benefit of the community; for however men may differ in determining the measures of civil obedience to sovereign power, they must all agree in detesting oppression and tyranny as contrary to the proper ends of government, which is confessedly designed for the protection and security, and not for the destruction of mankind.

"City luxury, feasting, and extravagance, though so common as to have become proverbial, and notwithstanding they have no direct tendency to increase the comforts of the poor, or promote good morals in the world, are not the worst abuses to which corporations are subject: for to say nothing of undue influence and bribery at elections, of unfair patronage, and the impolicy, as well as injustice of submitting the interests of the many to the absolute controul of a few, it is to be feared, that not only the revenues of estates which are vested in some corporations for the public advantage, but that the income of charities placed under their guidance and direction, for the comfort of the poor, are sometimes applied to the use of individuals, whose meanness tempts them to pilfer, and whose situations screen them from punishment." p. 261—263.

After visiting Stoke Castle and Downton, our travellers proceed to Dudley, taking particular notice of the castle, of which the author says, "Once, perhaps, might this proud dwelling frown over the vast expanse, in all the sovereignty of feudal pre-eminence. Her mighty lords here assembled their vassals and dependants; and from these courts issued the dread sentence of arbitrary punishments to all around them.

"The winding glade was fertilized for them, and the wild native of the forest bled for them alone. Nobles here cringed in mean servility, or expiated the debt of fealty in galling chains and dreary solitude.

"How varied now the pleasing scene! A prospect wide extending of industrious opulence! No proud, oppressive, or vindictive baron now rules these plains; but industry wields her sceptre in security and peace. Diligence and integrity support her

throne; wealth and honour are her attendants. By her the gloom of poverty is dissipated; and the miseries of want are driven from the land: and, where was formerly seen the profusely decked table of one great and boasting peer, thousands of frugal but of cheerful boards now smoke with the homely but sufficient fare of the mechanic and the manufacturer."

'Tis industry supplies
'The little temperance wants; and rosy
'health
'Sits smiling at the board.' p. 287, 288.

The next place noticed is Birmingham, from whence, after an excursion to Shenstone's Leasowes, the travellers proceed to Warwick, where, in visiting the castle, the author makes similar reflections to those already extracted, and pursues his journey through Buckingham, Doddershall, Wotton Underwood, Long Crendon, Aylesbury, Aston, Clinton, Tring, Berkhamstead, King's Langley, Stanmore, and Watford, to London.

This work is enriched with appropriate reflections upon most of the objects met with in the course of the journey, as the extracts we have given testify.

CLI. AN HISTORICAL ACCOUNT
of the Discovery and Education of a
Savage Man, or of the first Develop-
ments, Physical and Moral, of the
young Savage caught in the Woods
near Aveyron, in the Year 1798, by
E. M. ITARD, Physician to the Na-
tional Institution of Deaf and Dumb,
Member of the Medical Society of
Paris, &c.

"A CHILD, about eleven or twelve years of age, who had been seen some time before in the woods of Caune, in France, looking after acorns and roots, upon which he subsisted, was met in the same place, towards the close of the year 1798, by three sportsmen, who seized upon him at the instant he was climbing a tree to evade their pursuit. They conducted him to a neighbouring village, and put him under the care of an aged matron; from whom, however, before the end of a week, he contrived to escape, and fled to the

mountains, where he wandered about during the severity of a most rigorous winter, clad only in a tattered shirt. At night he retired into solitary places, approaching, as the day advanced, the neighbouring villages; and in this manner he passed a vagrant kind of life, till the time in which, of his own accord, he sought refuge in a dwelling-house in the Canton of St. Sernin. Here he was retained and taken care of for two or three days, and from thence was sent to the hospital of St. Afrique, afterwards to Rhodéz, where he was kept for several months. During his abode in these different places, he appeared to be always equally wild, impatient of restraint, and capricious in his temper, continually endeavouring to get away, affording materials for the most interesting observations, which were collected by a person worthy of the utmost credit, and which I shall not fail to relate in those parts of the following Essay where they may be most advantageously introduced. A clergyman, distinguished as a patron of science and general literature, conceiving that, from this event, some new light might be thrown on the moral science of man, obtained permission for the child to be brought to Paris. He arrived there about the end of the year 1799, under the care of a poor but respectable old man, who, being obliged to leave him soon after, promised to return, and be a father to him, if, at any time, he should be abandoned by society.

"The most brilliant but unreasonable expectations were formed by the people of Paris respecting the *Savage of Aveyron*, before he arrived. Many curious people anticipated great pleasure in beholding what would be his astonishment at the sight of all the fine things in the capital. On the other hand, many persons eminent for their superior understanding, forgetting that our organs are less flexible, and imitation more difficult, in proportion as man is removed from society, and the period of his infancy, thought that the education of this individual would be the business of only a few months, and that they should very soon hear him make the most striking observations concerning his past manner of life. Instead

of this, what did they see?—a disgusting, sullen boy, affected with spasmodic, and frequently with convulsive motions, continually balancing himself like some of the animals in the menagerie, biting and scratching those who contradicted him, expressing no kind of affection for those who attended upon him; and, in short, indifferent to every body, and paying no regard to any thing.

"It may be easily imagined that a being of this nature would excite only a momentary curiosity. People came together in crowds; they saw him, without properly observing him; they passed their judgment on him, without knowing him; and spoke no more on the subject. In the midst of this general indifference, the administrators of the National Institute for the Deaf and Dumb, and its celebrated Director, did not forget, that society, in drawing to herself this unfortunate youth, had contracted towards him indispensable obligations which she was bound to fulfil. Entering, then, into the hopes which I had conceived from a course of medical treatment, they determined that he should be entrusted to my care." p. 13—18.

Mr. Itard now formed a plan for the education of this youth under the following heads:—

"1st. To attach him to social life, by rendering it more pleasant to him than that which he was then leading, and, above all, more analogous to the mode of existence that he was about to quit.

"2d. To awaken the nervous sensibility by the most energetic stimulants, and sometimes by lively affections of the mind.

"3d. To extend the sphere of his ideas, by giving him new wants, and by increasing the number of his relations to the objects surrounding him.

"4th. To lead him to the use of speech by subjecting him to the necessity of imitation.

"5th. To exercise frequently the most simple operations of the mind upon the objects of his physical wants: and, at length, by inducing the application of them to objects of instruction." p. 33, 34.

The sequel of this little book relates the result of his plan of instruction, which answered his most sanguine expectations.

CIII. RELIGION, its Importance, the chief Distinctions of it, and the Superiority of the Christian Religion to all others. By WILLIAM DALGLEISH, D. D. Minister of Peebles, thin 8vo. boards.

THE nature and design of this work is thus expressed in the short preface prefixed to it.

"This treatise has for its subject the most useful of all the sciences, Religion. Its infinite importance is demonstrated, that men may have that regard to it which they ought.

"The imperfection of natural religion, and gross corruption of it over the heathen world, and the consequent necessity of divine revelation, are clearly evinced. The probability of such a revelation, and the evidences by which it must be attested, are stated; the authenticity of the sacred scriptures, in which it is preserved, is shewed, and the truth of the Jewish and Christian dispensations is invincibly established. In the course of these disquisitions, all the principal religions in the world, collected from their chief teachers into the most luminous point of view, are fairly exhibited in themselves, and in comparison one with another, that mankind may at once know them, and form a just judgment of them. The author only requests of all men, into whose hands this little treatise may come, that for their own sakes they give it a fair, a full, and a serious examination. It may, through the blessing of God, serve as an antidote to that irreligion, infidelity, and false philosophy, which of late have been attempted to be diffused over many nations, and among all classes of men. It may be of use to those who travel into foreign countries, and have occasion to converse with men of different religions: and it will furnish to all a rule whereby to judge of every religion; and to Christians, the strongest recommendation of their own, as being not only the true religion, but also the most perfect dispensation of it that ever has been given by God to men." *Pref.*

The introduction to this work notices, that among all the sciences which can employ a rational mind, the noblest in itself, and the most important to man, is Divinity: observ-

Vol. L

ing, that the general sources from whence we derive its sublime and most interesting knowledge are two: "That natural reason with which God hath endued us, and those divine revelations which he hath seen proper to give us. Both are rays from the same Father of lights, from whom cometh down every good and perfect gift; and, when justly perceived, must always be consistent with each other. Both are given us for the same general purposes, and jointly conduce to them; reason suggesting to us the first principles of religion, and enabling us to judge of the evidences and meaning of divine revelation; and revelation confirming the dictates of reason, and giving us much necessary and useful instruction, which, by our unassisted reason, we could not have acquired. Divinity, so far as it is discoverable by human reason, we denominate natural religion; and, as enlarged by divine revelation, we call it revealed. Christianity comprehends both, and both in their highest perfection, and is therefore the noblest dispensation of religion ever given by God to man. To explain and confirm this most excellent religion in its essential parts, and these in their natural order, and to recommend the proper improvement of them, is the important design of the following books. As a proper introduction to them I shall,

"I. Shew the infinite importance of religion to man.

"II. State the chief parts of natural religion, and the very imperfect knowledge of them over the heathen world.

"III. Demonstrate the insufficiency of natural religion as a rule of faith, and guide to salvation and eternal happiness, and the necessity of divine revelation to supply its defects.

"IV. Represent the probability of such a revelation, the internal characters it must possess, and the external evidences by which it must be attested.

"V. Evince the genuineness and purity of the sacred scriptures, in which God's revelations to mankind have been recorded and preserved.

"VI. Prove the divine authority and the truth of the Old Testament.

"VII. Illustrate the purity and superior perfection of the Christian Religion.

4 K

"VIII. Confirm, from miracles and prophecy, its divine origin.

"IX. Exhibit the Mahometan religion, its errors and impostures.

"X. Direct to the proper improvement of the subject."

In the third chapter are the following observations :

"Even when men's natural notions and sentiments of religion are right, yet, unless strengthened by divine revelation, they want that high evidence, authority, and power, which are necessary to give them their practical influence on the temper and conduct. That religion may have its proper effect upon mankind, its truths, which shew its obligation, must be not only clear, but unquestionably certain. The laws which prescribe our duty must be not only full, but authoritative and commanding. And its sanctions, which enforce it, must be strong and impressive. All this the light of nature does, but does feebly and imperfectly, and needs the aids of divine revelation to strengthen its weakness and supply its defects. Reason in the human mind is rather a rule than a law, and derives its best light and influence from its being clearly conformable to the supreme reason, the mind of God. Conscience is an inferior lawgiver and judge appointed by God in the breast of man, and receives its highest authority from God, and its fullest direction and energy from the laws of God. The mind has often some knowledge of the truths of religion without firmly believing them, and feeling their importance. The conscience, rightly exerted, dictates what is right, but by wrong principles may be perverted, and by evil passions disregarded and controlled. The heart naturally desires, and the will chuses happiness; but through ignorance or depravity we often prefer our inferior to our supreme felicity. The perfect rule of religion, therefore, must be not only clear and right, but authoritative and forcible. But nothing can give such authority to religion, such certainty to its doctrines, such obligation to its laws, and such force to its sanctions, as its evident divinity. For no light can be so clear and strong, as a direct emanation from the infinite source of light. No truth can have such convincing evidence as an ex-

PLICIT declaration of the God of truth, who neither can be deceived himself, nor can deceive others. No laws can so direct and strengthen the conscience, and bind every rational creature so strongly to every duty, as the express laws of God, our Creator and Lord. And no sanctions can so powerfully prompt men to universal holiness, and deter them from all iniquity, as the promise of eternal happiness to the righteous, and the threatening of eternal misery to the wicked. Divine revelation, therefore, must ever be the supreme rule of religion, exhibiting it in all its parts with the greatest clearness and certainty, and enforcing it with the highest authority and influence? So God himself, in all his dispensations of religion to mankind, hath plainly signified, and wise men in all nations and ages have acknowledged. The first dispensations of religion were given by God to Adam and to Noah, to be conveyed by them to their posterity. The doctrines, laws, and institutions delivered by Moses and the prophets, Christ and his apostles, were received from God, and delivered by his accredited messengers to mankind for their religious instruction. The heathen priests, to enforce their religion, taught that it was authorized by their gods, or by responses from their oracles as directed by their gods. To procure obedience to their laws, Minos, King of Crete, gave out to his subjects that he received his laws from Jupiter; Lycurgus, lawgiver to the Spartans, that he received his laws from Apollo; and Numa Pompilius, King of the Romans, that he received his laws and religious institutions from the Nymph Egeria; and Mahomet, to give credit to his religion, pretended that it was sent down to him from God by the Angel Gabriel. It was from want of certainty and authority no less than of purity, that the heathen religion was of so little efficacy; for strong recommendations of it the characters of their gods could not possibly give. In like manner, the small influence that natural religion has on deists, who reject divine revelation, and on all who do not seriously believe it, is but too evident. And this lamentable truth, both heathen philosophers and infidels have been forced to acknowledge." p. 41

—43. This is followed by two quo-

tations, one from Cicero, the other from Hume.

The contents of the chapters will inform our readers of the subjects introduced in this work, and the extract we have given will enable them to form an idea of the author's method of treating them.

CLIII. THE HOLY BIBLE, &c. Published for JOHN REEVES, Esq. Nine Vols. Royal 4to.—Ditto Royal 8vo. Six Ditto Crown 8vo.

THE peculiarities of these Editions will be best understood by the following extracts from Mr. Reeves's Preface, which at the same time will be found not uninteresting to our readers.

"The design of this publication is to provide the public with an edition of our Church Bible, which, according to what appears to be the taste of the present time, may be deemed a more convenient book for reading, than any of the Bibles now in use.

"It has ever seemed to me a just cause of complaint, that while every English book, of any character, has had the advantage of being printed in various forms and sizes, to suit the different tastes of readers, The Holy Bible has been still printed in no other form, than that of one single book, which from the bulk of the contents must necessarily make an unhandy and inconvenient volume, even if printed in a small type. All other books that are of any length, and are in much request whether for instruction or amusement, are divided into convenient volumes, and generally have bestowed upon them the advantage of a larger print; from which it may reasonably be concluded, that this is a prevailing taste; and that for a book to have readers, it must have these recommendations. It appeared to me, that the readers of the Bible were entitled to every accommodation of this sort; and further, that it was an experiment worth trying, whether persons might not be attracted, by such means, to the reading of the Bible. Such sentiments as these suggested to me, to put to the press an edition of the Bible in separate volumes, that would make a manual, commodious for perusal, like

the editions of our best English books.

"There still, however, appeared to me another obstacle to the Bible being generally read, with the same degree of facility and satisfaction as other English books; and that arose from the division of the matter into chapters, and more particularly into verses. This very often interrupts the current of the sense; it sometimes misleads with a false appearance, as if it presented for a complete sentence, or aphorism, what is only the fragment of a narrative, or the sentence of an argument, both of which suffer, by such mutilation.

"This manner of subdividing the matter of a book into small verses, is peculiar to the Bible; and it is the abuse of a contrivance, that was designed for another purpose, the history and progress of which is worth considering.

"The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee for the use of the common people. To make this interpretation intelligible and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew Scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the Seventy, nor in the Latin version; so that the Bible used in the Greek and the Western churches, was without any such division, either in the Old or New Testament.

"It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that Cardinal Hugo, in the 13th century, made a

concordance to the whole of the Latin Bible, and that for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and by those means, he was enabled to make references from his concordance to the text of the Bible. The utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was adapted along with it, by the divines of Europe.

"This division into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for instead of adhering to the subdivisions of Cardinal Hugo, he made others, much smaller, and distinguished them, not by letters but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse, is an invention partly Christian, and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

"The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the 16th century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it; and Latin Testaments, as well as Bibles, were ever after distinguished into chapters and verses.

"It remained for the translators of

the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the printed Bibles; but the verses were only marked by the number, either in the margin, or in the body of the matter; such minute sub-divisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of Queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding; and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned, so as to be subordinate to the original work; but in the Bible alone, the text, and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perverted is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for perusal and study; and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quotation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way! Those who extend their reading, but still regulate their efforts by the chapters, are not more likely to see the scriptural writings in the true view." p. i-v.

"The whole of the Bible, whether prose or metre, is divided in this edition into sections, without any regard to the present chapters and verses. These sections are intended to conform to the divisions of the several subjects; and it is hoped they will exhibit the whole of the Bible in an order, system, and coherence, which will throw new light upon every part of it. To make way for this sectional division, I have been obliged to dis-

card the arguments of the chapters; but I have done this with the less scruple, because they do not appear to me to be a part of the original work; for the translators, after they had completed the revision of the text, by the joint and several labours of the whole body, delegated to two only of their number the office of making arguments to the chapters. Later editors have, no doubt, observed this, and have for that reason taken liberties with these arguments, adding to them, or diminishing them, according to their fancy; in some late editions from the Cambridge press, the arguments of the chapters are reduced to a single line. With this history, and these examples before me, I felt less difficulty in rejecting the arguments intirely, and substituting for them the sectional heads, and the marginal abstracts; thinking that these will be found to do more than compensate for the loss."

(To be concluded in our next.)

CLIV. INSTRUCTIVE SELECTIONS,

or, *the Beauties of Sentiment, being striking Extracts from the best Authors, Ancient and Modern, in Prose and Poetry, on a great Variety of Subjects, Divine, Moral, Literary, and Entertaining, on a new methodical Plan; also Definitions, with a List of the best Books on the principal Subjects, and the Names of the Authors annexed to the Extracts.* By the Rev. G. G. SCRAGGS, Master of a Boarding School at Buckingham, 2 Vols. 12mo. 2d. Edit.

"THE author in his preface observes that this is not a mere book of maxims, for although it contains some short sentences, yet the greatest part of the extracts are of a considerable length—that it embraces almost every subject in divinity, morality, and literary matters, and by small and close printing is made to contain such an abundance of important matter, that it is one of the most *cheapest* books lately published. "In the beginning of each subject a short definition is given, and at the end a list of the best books with their prices.

CONTENTS.

"The 1st vol. (which has 360 pp.) contains striking extracts from near

70 British and foreign theological writers, or books, so as to form a kind of theological common place book, arranged under above 80 general heads as follows: God—Christ—Holy Spirit—Sin against the Holy Spirit—The Trinity—The Soul—The Body—Creation—Providence—Angels—The Bible—Fall of Man—Sin—The Moral Law—Christianity—Redemption—Religion—The Gospel—Salvation—The Church—The Sabbath—Baptism—Lord's Supper—Prayer—Ministers—Preaching—The Christian—Grace—Faith—Assurance—Union with Christ—Regeneration—Justification—Sanctification—Temptation—Tribulation—Consolation—Praise—Self Examination—Backsliding—Love of God—Love to God—Conscience—Humility—Fortitude—Patience—Meekness—Benevolence—Honour—Candour—Peace—Prudence—Brotherly Love—Diligence—Contentment—Forgiveness of Injuries—Sincerity—Gratitude—Cheerfulness—Zeal—The World—Adoption—Atonement—Repentance—Self-denial—Effectual Calling—Experience—Mysteries—Disputes—Divisions—Hope—Worship—Perseverance—Death—Resurrection—Judgment—Heaven—Hell and Eternity.

"The 2d vol. (which has 335 pp.) contains also extracts from near 70 of the best classical writers, and books, on the following subjects, alphabetically arranged under above 80 heads, viz.—Abilities—Actions—Advice—Affectation—Ancients and Moderns—Anger—Amusements—Authors and Books—Beauty—Composition—Company—Controversies—Conversation—Covetousness—Criticism—Custom—Dress—Drunkenness—Education—Emulation—Envy—Fear—Flattery—Friendship—Genius—Happiness—Health—Hypocrisy—Infidelity—Justice—Knowledge—Learning—Liberty—Life—Loquacity—Longevity—Love—Kings—Magnanimity—Masters and Servants—Mankind—Marriage—Meditation—Memory—Modesty—Mutability—Novelty—Old Age—Openness—Oratory—Order—The Passions—Parents and Children—Party Spirit—Persecution—Pleasure—Prejudice—Pride—Procrastination—Prose and Poetry—Prosperity—Power—Politeness—Reason—Reputation—Ridicule—The Seasons—Sensibility—Simplicity—Slander—Society—Steadiness—Study—Taste

—Temperance—Temporizing—Time
—Truth—Understanding—Virtue—
Wit—Women and Youth.”

In each volume, there are a few articles written by Mr. Scragg, one of which follows, with one of the selections:

“HOW TO REDEEM TIME.

“To redeem time is a duty incumbent on all, and especially to real Christians, but to do it properly requires great activity and self-denial. One of the first rules is to begin with God, by praying to him every day in order to bless us, the next is to guard against indolence, by being perpetually employed; and another rule is, to do every thing by a regular plan and a pleasing variety in the order of it, and another is to avoid trifling pursuits and trifling company, and never to defer any thing which may be done immediately; and lastly to rise early and go rest in good time, by these means we may live long in a short time, do much business, and improve our minds rapidly, if blest with a common share of understanding and bodily health.”

The following will shew Mr. Scragg's judgment in selecting:—

“Sincerity or sincereness is the very opposite to hypocrisy, and consists in all respects, (but especially in religious matters,) in doing every thing from a good motive, and in the most open and fair manner, without the least disguise or cover.

“True sincerity is opposed to craft and deception, but not to wisdom and prudence; it is not the simplicity of the weak, but the candour of a good and enlarged mind, of one who scorns deceit, because it is base, and who seeks no disguise, because he needs none to hide him; the path of truth and sincerity supplies us with an openness of character, which displays a generous boldness, and yet caution is strictly consistent with sincerity.”

“Deceit is truly odious, for it is an imitation of Satan; it degrades parts and learning, obscures the lustre of every accomplishment, and sinks us into contempt; with an hypocrite one artifice leads to another, till at last he is left entangled in his own snares; an hypocrite may for a time be fortunate, but he cannot be

happy, his conscience must fill him with fear, and his evening of life will be embittered by the greatest distress of mind.”

“The hypocrite shews the excellency of real religion by attempting to appear as possessing it, but it is generally the fate of such an one in the end to lose his power, and keep his enemies.”

“Aquinas calls hypocrisy ‘the counterfeiting of virtue,’ for the hypocrite is like a mountebank or a stage player; he is not what he appears to be, indeed he is a meer shape or apparition, and hath no spiritual life to act from; he is a rotten post gilded over, or like the painted grapes that deceived the living birds, or the beautiful apples of Sodom, with this motto, ‘No further than ‘colours,’ touch them and they moulder into dust. Hypocrites are like turning pictures, which have on one side the image of a lamb, and on the other side a wolf; and they also may be compared to trumpets which make a noise, but are hollow within. But to be more particular, an hypocrite is more studious to enter into religion, than that religion should enter into him; he is zealous in little things, but cold and remiss in the most important; perhaps he will not swear, but will lie, and secretly defame, if not defraud, his neighbour. The hypocrite may like Herod pretend to worship, but it is only to answer his wicked purposes; like Jezabel he may keep a fast, but it is only to dissemble; or, like Absalom, to colour his treason he may pretend to have a religious vow. Many make religion a cloak to cover their pride and ambition; like Jehu they say, come and see my zeal for the Lord, when at the same time it was zeal for the kingdom; he made religion hold the stirrup while he got into the saddle and possessed the crown. Jehu is long since dead, but his spirit is in many who condemned his conduct. In Mat. xxiii. Christ pronounces seven woes on hypocrites; and when the Holy Spirit would aggravate the place of torment, he calls it the place of hypocrites, as if hell itself were created and prepared principally for hypocrites.”

ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Remarks on the Monthly Review.

SIR,
IT was formerly thought to be lawful in war, to poison the sources on which an enemy depended for the allay of his thirst. Among the few signs that our age presents of improvement in morals, may justly be reckoned the detestation in which such a practice would now be held. Yet I know not anything more resembling it than the means which are used by some of our contemporaries, to infuse the venom of *infidelity* into the minds of the public. Sometimes the obscurest insinuations, sometimes the most palpable falsehoods, are employed by *reviewers*, to shake the belief of their numerous readers, either as to the general truth of Christianity, or as to its most important doctrines. An instance of the latter kind obtrudes itself upon my notice in the *Monthly Review* for August, page 388. In professing to criticise Mr. Maltby's *Illustrations of the Truth of the Christian Religion*, the Reviewer refers, in a manner remarkably studied, to the Deity of Christ, as the object of his enmity and contempt. Having quoted a passage from Rousseau, he adds, "This comparison brings to our recollection an expression used by Mr. Maltby in his fourth chapter, where he speaks of Jesus as appearing in a more offensive light to those who rejected him, because *they* thought it 'glaringly absurd' to deify a malefactor. We do not conceive that such a thought ever occurred to them, nor that they ever suspected that his warmest friends would be guilty of such a 'glaring absurdity.' They rejected him on other grounds."

What the grounds might be, on which, according to the Reviewer, Christ was rejected by unbelievers, we are left to conjecture. He conceives, however, that such a thought (as that of Christ being worshipped as God by his disciples) never occurred either to Jews or Heathens; for of these classes alone consisted the *primitive* unbelievers. He con-

ceives also, that they never suspected that the warmest friends of Jesus would (at any future period) be guilty of such a glaring absurdity. These conceptions imply, as matter of course, that we have no record worthy of credit that represents Jesus as having been understood by his opposers to claim divine honour, or his disciples as having ascribed it to him. Lest the effrontery with which the Reviewer broaches conceptions arising from such a principle as this, should stagger the faith of some weak Christian, or harden the heart of some sceptical novice, I wish, through the medium of your department for correspondence, to caution the unwary against so bold an attempt to impose upon their understandings.

What opinion the Reviewer entertains of the writings which compose the New Testament, I cannot conjecture, except it be that they are absolute forgeries. I know that persons, who, with the Reviewer, deny the Godhead of Jesus Christ, have avowed that they did not rely upon the *opinions* of either of the apostles, or of Christ himself. The *Monthly Reviewer* however, goes much farther than this: he wholly discredits their *statement of facts*. Let your readers judge between him and the apostle John. The latter asserts, that, when the Jews attempted to stone Christ to death, and were asked by him the reason of their conduct, they replied, "because that thou, being man, makest thyself God." ch. x. 23. The Reviewer, nevertheless, "conceives that such a thought never occurred to them." If so, the apostle John must have asserted as a fact, what was a mere fiction of his own invention; for he writes as an eye-witness of what he relates.

It was after Jesus had been crucified as a malefactor that John wrote his Gospel; yet he begins it with asserting, that the same word who became flesh, "was God." ch. i. 14. Those of your readers who pay attention to their Bibles, will not stand

in need of other quotations that might be adduced from the various writings of the same apostle, and of Paul, Peter, &c. Can it be supposed, that they did not in preaching, as in writing, set forth Christ as God, both to Jews and heathens? Yes, the *Reviewer* assumes it as a foundation for his conceptions, that they never were, nor "would be, guilty of such a glaring absurdity."

No student of ecclesiastical history is ignorant that the younger Pliny, when Proconsul of Bithynia, applied to the Emperor Trajan for directions how to act toward the Christians. The letter which he wrote on this occasion, has been handed down to us, and forms the 17th of the 10th book of his Epistles. Its authenticity has, I believe, never been disputed, except by the *Reviewer*: but his conceptions require that this testimony of an enemy to Christianity should be regarded as a forgery, equally with the Gospel. Communicating to Trajan the result of his inquiries from the Christians, Pliny writes; "*Adfirmabant autem, hanc fuisse summam, vel culpe sue, vel erroris, quod essent soliti, stato die, ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem,*" &c. "They," (that is, the Christians,) affirmed "that they had been accustomed to praise Christ as God." This epistle was written a very few years after the death of the apostle John; yet, according to the *Reviewer*, such a thought never occurred to the Heathens, as that the Christians deified a malefactor; nor did they ever suspect that his warmest friends would be guilty of such a glaring absurdity. In order therefore to admit the conceptions of the *Monthly Reviewer*, we must reject not only the records which for seventeen centuries have been held sacred by Christians, but those likewise which have been regarded as authentic equally by Christians, Heathens, and Deists, through the same period of time.

Can we attribute the glaring absurdity of the *Reviewer's* conceptions to his ignorance both of the New Testament and of profane writers? I would rather do this, than charge him with publishing what he *knew to be false*. Leaving his motives to the decision of HIM who knows what is in man, I hope that this paper may

prove a salutary admonition to some readers of the *Monthly Review*; that whatever deference they pay to the *Reviewer's* sentiments on works of imagination, they may be careful, where religion is at stake, not to commit their understandings or consciences to such "blind leaders of the blind."

I am SIR,

Yours.

DIEREUNETES.

FOREIGN LITERARY INTELLIGENCE.

AMONG the numerous productions to which the press gives birth, we view with a degree of pleasure and satisfaction the great number of English publications which are not only translated by eminent scholars, and published with every advantage of paper, print, and embellishment; but are also reprinted in the English language in a tolerable correct manner. Among these we witness the entire works of Hume, Gibbon, Robertson, Adam Smith, Blair, Adam Ferguson, Lord Kaimes, &c. &c. of which the greatest number have issued from the press of Mons. Tourneissen, at Basil, in Switzerland.

Among the late publications on the continent we find a third edition of Bloomfield's *Farmer's Boy*, at Leipzig; a cheap edition of Blair's *Lectures on Rhetoric*, and an excellent edition of Cox's *Travels in Switzerland*, with a map containing the latest additions, and six views. This edition, which makes three octavo volumes, has a great sale at Paris, and has not only the notes and observations of the French edition, but has likewise a catalogue of books relating to Switzerland arranged in a systematic order, and brought down to the present time.—The catalogue of books annexed to the London edition has been found very erroneous.

In the German language there has lately appeared an octavo translation of Dr. Garnet's *Tour in Scotland*, from the press of Mr. Bohn, at Lubbeck.—A *Voyage by the Spaniards to the South Seas*, with some new accounts of Otaheite, in one volume octavo, with a tail piece and a small chart.—An *Abridgment of Captain*

Cook's Voyages, with coloured plates, which proves an excellent school book.—Dr. Mavor's Compendium of Natural History, and a third number of Mr. Julius Klaproth's Asiatic Magazine, printed at Weimar.

In the school department, Mr. Pappleton, the author of the French Guide, with the assistance of Mr. Bettac, of Altona, has produced a grammar for Germans to learn English, which is likely to supersede all others—those of King, Arnold, &c. have been found very defective.—The German is a mixture of the high and low language, and the English is inelegant as well as ungrammatical.

Campe, the bookseller at Hamburg, has been at great pains in bringing forward a work, which is likely to prove a standard for the acquiring the German or English Language, with a collection of idioms; it is entitled German and English Dialogues, upon the plan of Perrin's Elements of French and English Conversation.

Mr. Rennich, *Licentiate*, well known as a translator of languages, announces that his Commercial Dictionary, in nine languages, of which eight parts have already appeared, will be completed in October.

A picture of Madrid, and a picture of Lisbon are among the recent productions of Germany.

A very singular work has made its appearance at Hamburg, which has no bookseller's name affixed to it—it is entitled, Characteristic Traits of the now reigning Monarch of Prussia, Frederick William the 3d, supposed to have been written by Mons. de Held, during his confinement in the fortress of Colberg, and formerly a prisoner in the fortress of Spandaw—Application having been made to the Senate of Hamburg, they have put a stop to its circulation.

Brigadier General Hanson, who resides in Hamburg, has announced the prospectus of a work on Knighthood, which will be printed in the

English language, and ready in October; it will make two octavo volumes, and is to be dedicated, by permission, to the Hero of the Nile.

Didot, the spirited proprietor of the Stereotype press at Paris, has as yet published no other English works besides Sterne's Journey—Lady Montague's Letters—The Vicar of Wakefield, and the Fables of Moore and Gay; these, which are printed on five different papers, to suit the libraries of the prince and the peasant, have a very extraordinary sale all over the world. Among the latest of his publications we find the long expected *Essais de Montaigne*.

Mr. Birman, an eminent landscape painter of Basil, has executed some picturesque views for the new edition of Mr. Bridel's tour in Switzerland, of which the first edition appeared in 1782.

Gessner, the poet, will be immortalized by his publication of two volumes, by his family, which will, with the two former ones, complete his works in four volumes, quarto, with frontispieces, vignettes, &c. drawn and sketched by himself.

The booksellers of Holland, who formerly supplied the English universities, through the medium of the London booksellers, with Greek and Roman classics of the best editions, now find them very saleable, and consequently equally scarce—the orders they have sent into Germany, France, &c. where sales take place, are very numerous.

A handsome obelisk has been erected on the ramparts at Hamburg, to the memory of their late professor of commerce, John George Birsch—on each side are suitable inscriptions, and his bust in bronze.

At Amsterdam, a complete edition of Buffon, in French, making 38 vols. in quarto, with 1300 plates, is announced for publication.

Hamburg.

B.

A COMPLETE

LIST OF NEW PUBLICATIONS IN OCTOBER,

Sold by T. WILLIAMS, STATIONERS' COURT, and W. CLARKE, NEW
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